THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the British Magazine.

THE COUNTRY PASTOR.

The Birth.

Yes, thou art launch'd on the great sea of being;
Nor aught of things that are, or things to be,
Can wrest thy birth-right—immortality.
Onward, and ever onward shalt thou fling
Eternity around thee, feeble thing.
Nor comet's course, nor rolling century,
Number thy years! The earth shall fold her wing,
And make her nest in darkness; from the sky
Shall pass away yon fiery sentinel;
And she thy childhood's monthly chronicler,
When from this womb of nature thou shalt climb
The mighty stair of being, borne sublime
The stars among—thyself a glorious star;
Or like a smouldering brand, in ruin dwell.

The Death.

Mid sounds of morn that gentle voice is not,
But in his mother's heart its echo dwells:
In her dark spirit's silent citadels
His image sits alone. Man's varied lot
Of ills came prowling round his cradle cot;
But the all-pitying One hath snatch'd him hence,
To shield from harm his guileless innocence,
In his own sheltering breast. Morn hath forgot
Her looks of love; and mid the sounds of even
That gentle voice is not. Dun hues of care
Come on, and liveries of wintry heav'n.
He on his little orb sits smilingly,
And sings, and sighs that all on earth so dear
Were but as happy and as safe as he.[*]

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[*] The last thought from Jeremy Taylor.

THE CHURCHMAN.

From the Foreign Quarterly Review.

EDUCATION IN LOMBARDY.

Notwithstanding the accusations of the liberal journals, (says M. Valery,) the absolute government of Austria is not fond of darkness. The Austrian empire is one of the countries of Europe in which popular education is most encouraged—p. 155. M. Dupin had already acknowledged this in 1827, in his *Forces productrices de la France;* but M. Valery has been the first to make known the application of the Austrian system of universal education to Lombardy. None of the travellers who have preceded him seem to have noticed the subject. The Austrian system of popular education resembles in its main features that of the Prussian states, which has been so fully described by Victor Cousin, in his excellent "Report on the State of Public Instruction in Prussia." There are two classes of elementary schools in Lombardy, minor and upper ones. The minor elementary schools are established in every commune or village, and, where the commune is too small or too poor, two are united for the purpose of supporting one school between them. The school is supported at the expense of the commune, which, however, if poor, is assisted by the treasury. The schoolmasters have a fixed salary of from two hundred and fifty to four hundred Austrian livres. They must have attended the lessons on method or pedagogy in one of the normal schools, and have a certificate that they are qualified for teaching. All children, from the age of six to twelve, of each commune or parish are obliged to attend the schools, unless prevented by illness. The rector and the inspector of the district are answerable for the fulfilment of this regulation. Poor children have their books supplied from the scholastic fund. The minor elementary schools have two classes, consisting of reading, writing, arithmetic, and religious instruction. A third class is also very generally added, which includes Italian grammar, calligraphy, epistolary composition, the first rudiments of Latin, the History of the Bible, and the expounding of the lessons of the Gospel, which occurs on Sundays and other festivals. The upper elementary schools are established in the towns, and are supported by the public treasury. They consist of four classes, the highest being devoted to the elements of mathematics, geometry applied to the arts, drawing, architecture, mechanics, geography, and physics. Religious and moral instruction forms part of every week's studies. In the schools of the chief towns there is a fifth class for history, the theory of commerce, book-keeping, chemistry, and the French, German, and English languages.

The schools for girls consist of three classes, and the instruction is adapted to the occupations and pursuits of their sex. Excellent moral and sanitary regulations are enforced in all these schools. All corporal punishment is strictly forbidden; cleanliness and health are especially attended to: and habits of sincerity, cordiality, and propriety are sedulously inculcated among the children.

This vast system of popular instruction excited the alarm of some positive minds among the natives themselves. Some noblemen of Milan remonstrated with the emperor, saying that, with so many schools, Lombardy was a lost country. Francis, however, persisted; he himself examined in his cabinet the reports of the different school inspectors; no prince, since the time of Dionysius, has paid so much attention to schools, but this is assuredly the only point of resemblance between a monarch who is so honest a man and the tyrant of Syracuse.

We have other evidences as to the beneficial results of the system. Not only have heinous crimes, such as murders, robberies, and thefts, rapidly decreased, which may be the result also of peace, general security, and the vigilance of the police, but we find several Italian philanthropists and economists, Aporti, Sacchi, Serristori, &c., expatiating on the good effects of popular education in Lombardy. The testimony of Aporti is most favorable. In his "*Relazione sulle scuole di Lombardia e specialmente sulle scuole infantili*," he dwells especially on the habits of order, propriety, and self-control to which young people have become accustomed, and to the kind social feelings which they derive from their common education, in which rich and poor are mixed together without distinction. The clergy of Lombardy seem to have entered into their part of the task with sincerity and zeal.

The elementary schools were first established in 1821, and the minor or communal ones in the following year. In ten years afterward, 1832, there were nine provinces of Lombardy, containing 2,233 communes, 2,336 boys' schools, attended by 112,127 pupils, and 1,199 girls' schools, attended by 54,640 pupils, to which, if we add those children who are taught in the private schools, in the holyday schools, asylums, and other charitable establishments, they make altogether about 189,000 children of both sexes, between six and twelve years of age, receiving instruction at a time, out of a population of 2,379,000 inhabitants. The expense of the elementary schools amounted, for 1832, to about 3,825,000 livres, of which two-thirds are defrayed by the treasury, and one-third by the communes. It was calculated that more than half a million of pupils, or nearly one-fourth of the existing population, had received their education at the schools from their first institution. Of the Venetian provinces, which have a population of 1,900,000, we have not seen the returns later than the year 1826, when there were 1,402 schools, attended by 62,341 children. The number, of course, must have increased in proportion since. "Ten or twelve years ago," says Aporti, "there were hardly any mistresses in Lombardy qualified to keep girls' schools, except in the monasteries, whereas now there are 1,100 well-qualified school-mistresses." The impulse being thus given, infant schools have been established, as well as holyday schools, and schools of industry for artisans in various towns. In the province of Cremona alone, there were, in 1833, fifty-nine holyday schools, many of which were attended by grown up persons who had not had the advantage of elementary education. An account of the schools in the city of Milan is given by Sacchi in his *Quadro Statistico degli Institute di publica beneficenza di Milano negli anni* 1830, 1831.—*Cath. Herald.*

From Seed's Sermons, quoted in an Address by Bishop Coleridge.

FAMILY RELIGION.

Degenerate souls, wedded to their vicious habits, may disclaim all commerce with Heaven,—refusing to invoke him whose infinite wisdom is ever prompt to discern, and his bounty to relieve, the wants of those who faithfully call upon him, and neglecting to praise him who is great and marvellous in his works, just and righteous in his ways, infinite and incomprehensible in his nature;—but let us take care that every morning, as soon as we rise, we lay hold upon this proper season of address, and offer up to God the first-fruits of our thoughts,—yet fresh, unsullied, and serene,—before a busy swarm of vain images crowd in upon the mind. When the spirits, just refreshed with sleep, are brisk and active, and rejoice, like that sun which ushers in the day, to run their course; when all nature, just awakened into being from insensibility, pays its early homage;—then let us join in the universal chorus, who are the only creatures in the visible creation capable of knowing to whom it is to be addressed.

And in the evening, when the stillness of the night invites to solemn thoughts, after we have collected our straggling ideas, and suffered not a reflection to stir but what either looks upward to God, or inward upon ourselves, upon the state of our minds,—then let us scan over each action of the day, fervently entreat God's pardon for what we have done amiss, and the gracious assistance of his Spirit for the future; and, after having adjusted accounts between our Maker and ourselves, commit ourselves to his care for the following night.

Thus beginning and closing the day with devotion, imploring his direction every morning as we rise for the following day, and recommending ourselves every night, before we lie down, to His protection who neither slumbers nor sleeps, the intermediate spaces will be better filled up,—each line of our behavior will terminate in God, as the centre of our actions. Our lives, all of a piece, will constitute one regular whole, to which each part will bear a necessary relation and correspondence, without any broken and disjointed schemes, independent of this great end—the pleasing of God. And while we have this point in view, whatever variety there may be in our actions, there will be a uniformity too, which constitutes the beauty of life, just as it does of every thing else,—a uniformity without being dull and tedious, and a variety without being wild and irregular.

The joint devotions of a family are as necessary to derive a blessing upon a family, and to return thanks for blessings already received, as the applications of each individual are to beg of God, or to thank him for, his own personal advantages.

If ever, then, you would have your children to be dutiful, and your servants faithful,—if ever you desire your small community here should join you hereafter with the great congregation of men and angels in one chorus to their Maker, be sure to cultivate the spot of ground committed to your care; teach them to look up to God in every step of their conduct; impress upon them, and keep alive in them, by repeated prayers, a manly, serious, and devout frame of mind; and set apart some portion of the Sabbath to read, or hear them read, such good books as may instruct them in the strong and decisive evidence of Christianity, the great work of their redemption, and the whole compass of their duty. From a neglect of doing this, it comes to pass that our youth, as soon as they launch out into the world, fall an easy, defenceless prey to those professors of iniquity who "go about seeking whom they may devour,"—that they become proselytes from the best religion the world was ever blessed with, to no religion at all,—and that those, who should be the flower of the nation, are too often the very dregs of it.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—In looking over, the other day, Hume's chapter on Miracles, I was struck with the singular fallacy of some of his arguments in the very first paragraph; so much so, that I have ventured to send you the following brief notice of it.

Having declared "that the authority either of Scripture or tradition is founded merely on the testimony of those who were eye-witnesses to the miracles," and so forth, and having supported this by the venerable authority of Archbishop Tillotson, Mr. Hume deduces from it this conclusion: "Our evidence, then, for the Christian religion is less than the evidence for the truth of our senses, because even in the first authors of our religion it was no greater; and it is evident it must diminish in passing from them to their disciples; nor can any one rest such confidence in their testimony as in the immediate object of his senses."

Now in the former quotation, had Mr. Hume strictly adhered to the truth, and to what, no doubt, the venerable prelate from whom he quotes meant, though he did not think necessary to express it in so many words, he should have added, "a testimony not contradicted as to the facts it relates by any of the contemporaries of those who thus bore witness, though they attempted to account for these miracles by magic or on natural causes. A statement which materially alters his position, and which is susceptible of the fullest proof. And it is evident in a case like this silence must be interpreted as assent, since men would be very loath to suffer such relations, if untrue, to go forth to the world without contradiction. So that Mr. Hume has no right to confine the grounds of our belief to the simple *recorded* testimony of twelve eye-witnesses, but he must extend it to the tacit consent (equal in such a case to expressed assent) of many hundreds.

Let us now look at the conclusion which he has been pleased to deduce from these premises. In the first place, it is by no means true, even if we consider no testimony but that of the apostles, that the evidence for the truth of the Christian religion was originally no greater than that for the truth of our senses, if we also take into the account that Mr. Hume is here going on the supposition that the apostles delivered what they supposed they had really witnessed, to their disciples. Inasmuch as in the evidence of our senses we must depend on ourselves alone, and as one is, without doubt, more liable to be mistaken than twelve, so *originally* the senses of the twelve apostles were far less likely to be deceived than the senses of any one person; therefore, their testimony originally, and before its transmission by their disciples, was founded upon a stronger evidence than the evidence of any one man's senses; and the case is made much stronger when we take into account the contemporary assent implied in the absence of all contradictory assertions.

We come now to the second part of Mr. Hume's conclusion, viz., that "this testimony must diminish in authority in passing from them to their disciples." In order to make this argument available, he must prove that the books which purport to have been written by the twelve apostles, were not written by them, otherwise there is no transmission which could injure the facts of the case, or their evidence. For in this case, the mode of transmission would be nothing which, by depending on the memory or understanding of the disciples, could be liable to errors, but a written document, which would always speak for itself, and speak with precisely the same authority as its author. Till Mr. Hume then has proved that the books of the New Testament are not genuine, or that they have undergone material changes, this part of his position is evidently good for nothing. The former part is also, as I trust we have seen, fallacious: and, therefore, though the argument is speciously framed, neither it, nor the superstructure built upon it, can stand.

Anglicus.

Hartford, May 31st, 1836.

For the Churchman.

An Address delivered at the request of the citizens of Hartford, on the 9th of November, 1835, *the close of the second century from the first settlement of the city.* By Joel Hawes, D. D., Pastor of the First Church in Hartford. Hartford, 1835. 12mo.

A Tribute to the memory of the Pilgrims, and a Vindication of the Congregational Churches in New-England. Same author. Second edition. Hartford, 1836.

"Has the review of the Tribute to the Pilgrims by Juris Consultus been answered? Not to my knowledge. That Juris Consultus used me cruelly, most cruelly."

Such, Mr. Editor was the question put to, and such the answer made by Dr. Hawes after the close of my review of the first edition of the work whose title stands second in the list at the head of this article; and that answer is truth to this moment, at least so far as an answer to my former review is concerned. Whether he was treated "*cruelly, most cruelly*," I leave the public to judge. But this much I confess, that if to demonstrate "that he has misunderstood the fathers; misinterpreted the Reformers; misrepresented Episcopacy generally; is inconsistent with himself, and has blundered when speaking of his own Church," as was done in my former review, is to treat him thus, then was he so treated; but if truth and justice demanded such an exposure, then I have done only my duty.

Inasmuch as these charges have been not only made but *proved*, and that too by unimpeachable testimony, and inasmuch as no attempt has been made to disprove them, I should have taken no further notice of the doctor's book, had not a second edition of it made its appearance within a few days, accompanied by an advertisement dated "Hartford, May, 1836," in which he informs the public, that "the first edition of this work, on its publication, was noticed by six or seven writers of different denominations—that he has endeavored to profit by what was then written—and that where he was *convinced* he had fallen into mistakes he has corrected them."

On perusing this advertisement, I lost no time in turning to several passages which had been proved to be *false*, and which in my former review were shown to be so by reference to chapter and verse; judge then, Mr. Editor, what was my surprise when I found the very passages, *verbatim et literatim*, reprinted in this second edition, without any further note or comment, and without any additional authority or proof.

I cannot so far depart from every rule of honorable discussion and controversy, as to go into a detailed answer of charges that have already been disproved; nor would I again trouble you and your readers with a lengthy answer to such a man. When therefore he inquires for any thing further than this brief exposure,

> "You had better,
> First ask him for an answer to my letter."

I shall therefore simply enumerate some of the grossest misstatements, and some of the most flagrant absurdities which are repeated in this second edition, and barely mention the proof by which they were contradicted, referring the doctor to my former review, for the references to support them.

In the first edition p. 22, second edition pp. 28, 29, the doctor says, that, "the early fathers, such as Clemens Romanus, Ignatius, Polycarp, Tertullian, Justin Martyr, and others who lived within the second century, though they often mention the officers of the Church, take no notice of more than two orders, bishops and deacons, nor once intimate that any distinction existed between bishops and elders; *but with one voice declare them to be of the same order.*"

This passage, which I examined at length in my former review, is reprinted in the second edition precisely as it stands in the first, with the omission of the last clause in italics. In that review I proved by quotations out of the authors themselves, that Clemens Romanus held the ministry to be of divine appointment, succeeding to the orders of the Jewish priesthood, and of perpetual obligation; that Ignatius enumerates the three orders of Episcopal ministers, and declares that no Church could exist without them; that Polycarp endorsed all that Ignatius had said; that Justin Martyr takes no notice of the different orders of the clergy; that Tertullian enumerates the three orders, assigns to each the same authority they now possess in the Episcopal Church, and pleads their existence in an uninterrupted succession, as proof of being an apostolic Church; that Clemens Alexandrinus likens the three orders to the progressions of angelic glory; and that Irenæus gives the succession in the Church of Rome to his day, and declares that the other Churches were able to do the same.

To all this there has been no reply; all is insufficient to convince our author, and the same groundless statement is again repeated. In the first edition the doctor made no allusion to the doubts which had existed in regard to the genuineness of the epistles of Ignatius, but in a note to the second, after making him speak as in the above quotation, he adds, "the epistles of Ignatius should be rejected. Eight of them are almost universally abandoned as forgeries. The remaining seven are by many learned men, and able critics, deemed either wholly spurious, or so interpolated and corrupted as to be unworthy of confidence." *Fifteen epistles of Ignatius!!* wonderful discovery truly, and this from the *learned Dr. Hawes*—the head of the Congregational Church in Connecticut—a *primus inter paris*, though not exactly a bishop even in the primitive sense of the term. I am unable to find terms sufficiently strong to express the feelings of honest indignation, which the ignorance or hypocrisy of the last quotation give rise to, without offending against the decorum of a gentlemanly review.

To say that there are *fifteen epistles* of *Ignatius*, or that eight are forgeries, is to assert a falsehood, unless an interpolation of seven makes them so; for of the seven epistles the longer are evidently the smaller interpolated, as the doctor may see by consulting the authors referred to in my former review.

Again he says, p. 22 first edition, p. 29 second edition, "It was the opinion of the first reformers of the Church of England, that there is, according to the Gospel, no distinction between bishops and presbyters;" and quotes in proof a celebrated work called the Institution of a Christian Man, approved expressly by Archbishop Cranmer, Bishops Jewell, Willet, and Stillingfleet, and the main body of the clergy, together with the king and parliament.

In answer to this it was shown, that the Institution of a Christian Man was not the work of the *Reformers*, but of *Papists;* that it established six of the most contested points of Popery, and therefore could not be approved by *Protestant Reformers*. In addition to this, it was shown that Jewell was only seventeen years old when it was published, and *that Stillingfleet was not born until ninety-eight years afterward*, and that the history of Willet is entirely unknown.

As evidence that the Reformers did not believe as Dr. Hawes, I alleged cited the act of parliament 2 Ed. VI; the ordinal drawn up by the convocation, and approved by parliament, 5 Ed. VI, in the preface and prayers; and the cases cited by Blackstone and Woodeson.

Again, Dr. Hawes, p. 23 first edition, p. 29 second edition, "That Dr. Bancroft, in 1588, was the first who claimed the divine right of episcopacy;" in answer to which it was shown, that the ordinal taught the same doctrine thirty-six years before, and what is as much to the purpose, that in the sermon in question there is not a word on the subject.

So too, he says, p. 24 first edition, p. 30 second edition, that "Calvin, Knox, Bucer, Fagius, Tremullius, Peter Martyr, and others, though foreigners and Presbyterians, were openly acknowledged by the English Reformers as true ministers of Christ."

My answer to this was, that Calvin never was in priests' orders; that Knox had episcopal ordination; that Peter Martyr was ordained in England by a bishop, and that the other foreigners were incorporated for the purposes of religious worship, and this answer has never been controverted, nor its truth denied.

Again, the doctor asserts, pp. 53, 54 first edition, and p. 52 second edition, that the first settlers of New-England did not deem the *ruling elder* essential to the organization of a church.

This I proved false from quotations out of Hooker, Davenport, Colton, Mather, Trumbull, and Dwight, and by the synods of 1648, 1662, and 1679.

The doctor also asserts, pp. 20, 21, 22, 23, 41, 53, and 61 first edition, pp. 23, 24, 25, 26, 43, &c. second edition, that the government of the Puritanic churches was *democratic*, but he is expressly contradicted by such Puritans as Hooker and Mather.

There were many other false and objectionable positions and statements in the doctor's book, which were commented on in my former review, and which are reiterated in this second edition, but which I shall not now enumerate; positions, too, which had been most completely overthrown. The advertisement to this second edition, therefore, if it was not intended to, will mislead the public, for under pretence of having read and weighed the arguments urged against the first edition, he has repeated statements which he then might have believed true, but which he *must now know* are false, without any notice of the conflicting evidence, or without any additional support.

I must also say the same of many of the statements contained in his Centennial Address, which is, in fact, but an abridgment of a portion of the Tribute to the Pilgrims, and was, therefore, on most of its points answered before its publication.

There are, however, some unfounded historical statements in that address which I will enumerate, leaving the testimony to prove them so to be advanced another time.

1. It is not true that "the pilgrims brought out the grand idea of a free elective government." (p. 18.)
2. Nor is it true that the union of the colonies in 1643, served as a model of the "confederacy of the United States." (pp. 37, 38.)
3. Nor that "the compact between the towns of Hartford, Windsor, and Wethersfield, is conformable to the principles of the constitution of Connecticut of 1818." (p. 42.)
4. Nor that in the colony of Connecticut "church membership was never made a qualification for civil office." (p. 57.)
5. So he should have told his hearers that Lord Say and Seal, and Lord Brook, against whom he vents his wrath for their proposed aristocracy, were Puritans, and that it was not for want of concurrence on the part of the colonists that the plan fell through. (p. 44.)
6. So also he should have informed them, that the proof of the design of Archbishop Laud to establish a religious hierarchy in this country, is derived from an act of parliament which it does not appear Laud had any thing to do with.

I must now dismiss the doctor for the present with a few simple and pertinent queries.

Did you not, as chairman of a committee on the state of religion in Connecticut in 1829, give to the clergy a deplorable account of religion in this State; and did you not then propose that on a given sabbath each clergyman in the State should preach a sermon against Episcopacy? Was not your proposition overruled? and did you not publish your Tribute to the Pilgrims within less than a year after that, and in pursuance of a design then formed? Did you not then tell your brethren that the worst enemy you then had in the field was the Episcopal Church? and was not a plan then formed and resolved upon, in which a simultaneous attack was to be made on that Church?

The reader will perceive that if the surmises contained in these questions should prove to be facts, the *pretended* urbanity and charity of the doctor's preface, and of a few passages in his book, are but a cloak to hide the real design of the author.

Suspending then our judgment until he has had an opportunity of entering a disclaimer, I am the reader's humble servant,

Juris Consultus.

For the Churchman.

CONGREGATIONALISM.

NO. III.—IRRESPONSIBILITY OF THE MINISTRY.

Another objection to Congregationalism is, that its ministers are not held responsible either for their deportment, or for the doctrines which they preach. It may be asserted, that ministers of the Gospel should be considered so pure in their motives and so blameless in their conduct as to render unnecessary the existence of any human tribunal before which they may be arraigned, or of any human authority to the supervision of which they shall be subject. But ministers of the Gospel are men, and as men are liable to fall into error and sin, notwithstanding the sacredness of their office, and the relations which they sustain to Christ and to his Church; and this fact would seem to require that there should be some means of reclaiming them when they wander, or of deposing them when they are incorrigible. But in Congregational Churches no such means are provided. If it be alleged, that each minister is accountable to the Church with which he is connected, I answer, this is not true, except possibly where the Church confers ordination: and even there the authority of the Church is little, if at all, regarded, because in its operation it is extremely inefficient, as we shall have occasion to show further on. In most instances, however, at the present day, Congregational ministers are ordained by a council, consisting of clergymen and laymen deputed for the purpose by the churches to which they respectively belong. Where the ordaining power is supposed to reside in this case I cannot tell, whether in the churches that send, or in the delegates who are sent. If in the churches, then the individual ordained must be regarded as amenable to them; but will these churches interfere if the minister whom they have created walks disorderly? If they do, the probability is that their interference will be indignantly thrust aside. If the minister complained of can secure the good-will of the church or society over which he has been set, he may bid defiance to the doings of all other churches or ecclesiastical bodies; his church is entirely independent, owns allegiance to no human power, and is amply able, if so disposed, to defend its minister against attack from whatever quarter it may come. If, on the other hand, it be said, that in the case referred to the ordaining power resides in the ecclesiastical council by which it is immediately exercised, then the minister ordained must be looked upon as amenable to that council. But it must not be forgotten that the council in question is constituted, in the first place, for the sole purpose of performing ordination, and that when its task is done it dissolves, giving up its jurisdiction with its existence, as a matter of course. The individual, therefore, who has received ordination is accountable only for a few hours, and afterward he may take what course he pleases; no man, no body of men, has a right to interfere. It may be seen, from what has been said, that Congregationalism is well adapted to produce endless difficulties and disputes; its proceedings are all unsettled in respect to the foundation on which they are based, and all uncertain in respect to the authority by which they are sanctioned. Its ministers presume that they have been ordained,—but whence the authority under which they were ordained proceeded, neither they nor any one else can determine; and so they are perfectly right in denying the existence of any authority by which they can be degraded from the stations that they fill. The history of Congregationalism in New-England will accordingly show that Congregational ministers have always felt themselves to be free from responsibility, and in the generality of cases have acted in accordance with such a feeling. Great numbers of them have utterly forsaken the faith of their puritan fathers,—have embraced themselves, and preached to others, doctrines, the tendency of which is to undermine all confidence in the word of God, and draw away those who embrace them into the gloom and misery of Deism. They have done this without fear and without interruption. Their orthodox neighbors may have disapproved and complained; but they could effect nothing, and have been obliged to mourn over the prevalence of evils which they could not prevent nor cure. It is true that where a pretty large majority of the church have condemned the doctrines of an erring minister, he has been removed; but this has occurred only now and then; in most instances, the flock has listened to the voice of the shepherd, although he has been leading them away into places of desolation and ruin. If any have not been disposed to follow him, their only redress has been to withdraw, form a new church, and obtain a new minister. The expense of doing this has often been very considerable, and has given rise to large and numerous demands upon the charity of missionary societies, whose means ought to be employed exclusively in sending the Gospel to places necessarily destitute of its ministrations.

In another way, also, Congregationalism has oppressed its orthodox adherents. A church or a society may become lax in its religious sentiments, and may wish to have corresponding prayers and preaching; under such circumstances, it may eject its minister, if he be an orthodox man, and supply his place with one more suited to its views and wishes; or it may procure, as a successor to one whom disease or death has removed from his labors, an individual who will undo the good which his predecessor may have done; or it may retain a minister who, by his open departures from the truth, has forfeited his ministerial character. In the two first of these cases Congregationalism provides for the ordination and induction of the heterodox candidate; for if no better way offers, the church or society supposed may perform the whole service itself; in this day, however, there is no lack of heterodox Congregational ministers; and their assistance is easily obtained. In the last case, the erring minister, as has been already observed, may be protected by his employers, and guarded against the influence of every censure or complaint which may come out against him. In all of these cases the friends of truth and piety are deprived of the privileges which they once enjoyed, and highly prized; and if they would not subject themselves and their children to the debasing influence of radical error, they must break up their former connections, and seek a new temple where they may worship God. Hence the great number of exiled churches, as they are termed, which are now to be found in almost every section of New-England, while teachers of false and heretical doctrines occupy the seats of the puritan divines. Now if Congregationalism admitted of a suitable subjection on the part of its ministry to a competent authority, heterodox candidates could not receive ordination; and heterodox ministers, on becoming known as such, would be removed from their stations, and the evils arising from the formation or retention of a corrupt priesthood would be prevented.

THE CHURCHMAN.

SATURDAY, JUNE 25, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

CONFORMITY OF THE PROTESTANT EPISCOPAL CHURCH TO THE STANDARD OF THE REFORMATION.

NO. IV. CLERICAL VESTMENTS.

"I like the doctrines of your Church well enough, but I don't like her trappings. I have no fancy for gowns, and surplices, and the change of dresses. Give me the good old Connecticut fashion, when the minister used to walk up the aisle of the meeting-house and enter the desk with his great coat on, and his horsewhip in his hand. It is more simple, more republican." These are nearly the words with which we were once addressed, in conversation, by a Presbyterian, and remarks to the same effect are often repeated. Now we will not quarrel with tastes. All we complain of is, that gowns, and surplices, and other designations of the clerical order, or appropriate changes in adaptation to the different designs of divine service, should be thought either Papistical or peculiar to the Protestant Episcopal Church. It ought, in fairness, to be understood, that the singularity consists in the *disuse* of these distinctions, and not the *use* of them. The use of them has prevailed in the Catholic Church from the time of the Christian era to the present, not only in the Greek and Roman branches of the Church, but even its Reformed state, and that not only in England, but throughout Europe. It is a visible acknowledgment, monument, and declaration of one of the fundamental truths or facts in the economy of grace, viz. the establishment of a separate order of men to be intrusted with the guardianship of God's word, and the government of his Church: and the custom has very naturally been coextensive with the reception of this truth. But when this truth was denied, and such men as Brown and Muggleton began to teach that God had most literally scattered his word, like seed over the ocean, without any thing comparable to an ark in which to preserve it from destruction; that there was no such standing order as a ministry in Christ's Church, but that one man was as much a minister as another; why then, of course, the order being abolished, the appropriate designations fell into contempt, as being at once frivolous and mendacious. The opinion, however, and the expression of it, in the disuse of clerical vestments were singular, even long after the Reformation, and were regarded by the most judicious Reformers as one of the extravagances of weak and vulgar minds.

An anecdote which Calvin tells of himself may serve as an illustration of this point "The wife of Frumentius," he says, in a letter to Farel, "having lately come to town, declaimed in all the shops, and almost every public place, against long habits. Knowing that I had notice of it, she excused herself, as if she had said it in jest, that either we used indecent apparel, to the great scandal of the Church, or that you teach falsely when you say that the false prophets may be known by their long clothes. When I confuted so base a calumny, she began to attribute to the Holy Ghost what she had ascribed to you. 'What is the meaning,' said she, 'of that place in the gospel, *They shall come to you in long robes?*' I answered, that I knew no such passage, unless it were in the Gospel to the Manicheans; and that the passage in Luke xx. 45, was, 'Beware of the scribes, which love to walk in long robes;' and not, 'They shall come,' &c. When she found herself pressed, she complained of our tyranny, because every body was not permitted to prate foolishly, and babble any thing that they pleased." Thus it seems that the leaven which afterward fermented so violently in England, was, in the days of Calvin, confined to the vulgar and illiterate. What would the Reformer have said if he had foreseen that the foolish prating and babbling which he rebuked in a vagrant fanatic would in another age find shelter under the authority of his illustrious name, triumph over law and order in one hemisphere, and be buoyed up to the topmost wave of millennial glory in the other? And yet more than one tumid rhapsody against evergreens and surplices have we seen, to convince us that the spirit of the wife of Frumentius, in the sixteenth century, has transmigrated into the body of some Timothy Twilight of the nineteenth. But to the point: the long habit of which Calvin speaks was the clerical robe, or gown, in which he is represented in the engravings of him which are still extant; the same as was worn by the English clergy, and which, with some changes, has descended to the present time. This, or a similar dress was universally worn by the clergy. Durel says, that the ministers of France never went out of their house without a long cassock, a gown, and sash. And he gives an instance of a clergyman who was accused and tried in the National Assembly, held at Loudun, in his time, for having been several times seen in a short cloak of the same kind as was worn by the English Dissenters, at the very time they were affecting a conformity to the Continental Churches. The custom in Hungary, Transylvania, and Germany was the same.

In Geneva, whose principles have become a synonyme among us for the Westminster Confession, or the Saybrook Platform, the ministers used to officiate in a gown and cassock, and Calvin himself and his contemporaries used to add a cap, but were never accused of Popery except as above mentioned. The gown was used at the celebration of the communion, at marriages, funerals, and all similar occasions.

"In all the Reformed Churches of France," says Durel, ("except perhaps in some poor country or persecuted church,) the ministers leave their ordinary apparel, and take a gown, and in some places a gown and cassock, when they are to officiate. They do the like at Geneva. And at Charenton, where there must be four ministers to distribute the communion, whereas there are but two that preach, the two others put on their gowns upon that occasion, and for that service. They do the like at Roan, at Caen, and I suppose in all other churches where there are many ministers. But I speak only of what I have seen and practised myself. In Aquitain, when there is a burial, the minister must take his gown: and when a minister is buried, the neighboring ministers that be present must all have their gowns, if gowns can conveniently be had." The ministers, then, of these churches wear a peculiar habit, and change their habits in the celebration of public worship. And yet they are free from Popery. Why, then, should it be thought Popish in the clergy of our Church to do the same thing—to wear peculiar vestments, and change them in the performance of the service? Is it because part of the vestments of our clergy are *white* instead of *black?* For our part, we have not so good an opinion of Rome as to suppose that *white*, the emblem of the "righteousness of the saints," is by any means their prerogative, and we are Protestants enough to think that such an emblem is, at least, as appropriate to the Reformed religion as the Popish. We believe that Presbyterian and Congregationalist ministers generally dress in black, and the Dutch clergy wear black gowns: are they, therefore, Black Friars? and are they responsible for the abuses of the monastic life? Nay, more, as white is the color in which the angels and saints of heaven are represented in Scripture, so *black*, it might be urged, as Durel says, must be the color of darkness, and of the children and prince thereof. Are they who wear it to be considered his accomplices? As much so undoubtedly as Episcopalian ministers are favorers of Rome and the mass.

But the *gown* is not the *surplice*, and black is not white. True; but the important question is, Ought the clergy in their official performances to appear in a peculiar dress? If this be answered in the affirmative, the particular shape or color of the dress are of less moment. Conventional usage has assigned to both colors a respective significancy: the one is expressive of mourning, the other of joy; the one of gravity, the other of purity. Both, therefore, may well have a place in the worship of God; both were in use among the Papists, who had their black friars as well as their white, and disgraced the graver color by the abuses of monasteries as effectually as they did the more cheerful one by the corruptions of the mass. It is impossible to give any reason for retaining black which will not equally apply to white, for using a gown which will not equally justify the surplice; though several reasons may be assigned for preferring the latter to the former in the worship of God.

But the surplice was by no means rejected. The Lutherans universally retained it, and the ministers of several other Reformed Churches when they officiated among the Lutherans conformed to the use of it: and we believe that none worth naming have opposed it, the English Dissenters and the Scotch Covenanters always excepted. Durel says that some of the "*best* of the Reformed Churches," (for the Lutherans were not so esteemed by the authors of the Directory,) "have thought it no superstition for their ministers to wear white surplices when occasion is offered. We find," he adds, "this gentle, rational, and accommodable disposition in the ministers of three several Reformed Churches. These are the Protestants called Fratres Bohemi, the Protestants of Poland, and those of the great dukedom of Lithuania. When ministers of any of these had occasion to preach in any of the churches of the Augustan Confession, where white surplices were used, for then and upon the like occasions, the ministers as well as other members of the Reformed Churches, were all to conform to the rites and ceremonies of the Lutherans, as likewise the Lutherans were to conform to them on the same occasions, according to the agreement made among them at Sandermir in their General Assembly. And so they did for a long time, as long as they were happy enough to keep to the said happy agreement. * * * The ministers of the Reformed churches which are in other places among the Lutherans in Prussia, as at Dantzick, Thoren, Elbing, and elsewhere, do the like at this day upon occasions, which are oftener; they in some of these places preaching commonly in the same churches with the Lutherans, and to the same congregation, consisting of men of both persuasions. And where the Reformed have their churches by themselves, when any of them are buried in those churches, which are the Lutherans, they conform to them, and their ministers put on the *white surplices* when they preach the funeral or other sermons, none of them ever scrupling at it."

P. S. In our last number we alluded to the class of men in the early Scottish Church called readers, whose duty it was, like our lay readers, to read the Scriptures and Common Prayer. From the following extract from the Church Policy, it appears that the office of reader was much the same as that of deacon in our Church, whose duty it is "to read the holy Scriptures and homilies of the Church, and to instruct the youth in the Catechism;" but not to preach, except he be specially admitted thereto by the bishop. This, with the two orders of presbyters or elders, and superintendents or bishops, formed the three orders of the ministry in the Church of Scotland, though the word ministry is appropriated in the Policy to the two latter, and the readers are not permitted to baptize. The Policy also provides for the appointment of a class of officers to superintend the temporal affairs of the Church, whom it terms deacons, but who are similar to our churchwardens. Spotswood says that the Policy was "framed by John Knox, partly in imitation of the Reformed Churches of Germany, partly in imitation of that which he had seen in Geneva." The following is the head of which we spoke:—

FOR READERS.

"To the Church that cannot presently be furnished with ministers, men must be appointed that can distinctly read the *common prayers and Scriptures* for the exercise both of themselves and the Church, until they grow unto a greater perfection; because he who is now a reader may, in process of time, attain to a farther degree, and be admitted to the holy ministry."

Another head assigns to a reader the salary of forty marks, "providing that he teach the children of the parish, which he must do, besides the reading of the common prayer and the Scriptures of the Old and New Testament."

Union and Heresy.—A writer in the Southern Religious Telegraph gives the following extract from the writings of the Rev. John Grove, an Episcopal minister of Taunton, England. The sermon from which it is taken was published in 1745, and is thought by the correspondent of the Herald to be appropriate to the present state of the Church. Mr. Grove well says, there is no virtue in being of this or that opinion where there is not a good life, and no crime in being of a contrary opinion where there is a sincere desire for the truth. This view appears to be recognised by our liturgy, which very properly discriminates between *false doctrine* and *heresy*. What is the difference between the two? We answer, that heresy is the union of false doctrine with a depraved will, showing itself in an evil temper and a bad life. We are happy to adduce two such extracts as we give below in confirmation of the correctness of the sentiment which we some time ago expressed, and which has had the fortune to be opposed by some, and adopted and widely circulated by others, (and credited, by-the-by, in the same words, to the paper from which the following extract is made,) that it is bad English and worse theology to call any man a *heretic* who does not unite error in doctrine with viciousness of life:—

"The many angry and uncharitable parties into which the Christian world is unhappily divided, have not a little contributed to the corruption of Christian manners. This effect is not owing merely to a diversity of opinion, which in the present state of things is unavoidable, but to the *over great stress* which is laid by each party upon its *distinguishing tenets*, and the *meritoriousness* of *contending* for them with *intemperate zeal and passion*. For, alas, by this means the zeal of Christians is turned into a wrong channel; the war against the world and their lusts, in which all Christians are equally concerned, is changed into a state of *hostility amongst Christians* themselves; and to be more than ordinarily earnest and active in maintaining some favorite opinions, hardly allowing that those of the contrary side can have a covenant title to salvation, is made to serve instead of the substantial duties and virtues of the Christian life. Were Christians more universally agreed, that there was no virtue in being of this or that opinion where there was not a good life, and that there was no crime in being of a contrary opinion, after persons had sincerely endeavored to know the truth, there would then be no room for men thus to deceive themselves, and to mistake that for love to the Gospel which is nothing else but a proud conceit of their own understandings. Then do men best express their affection to Christ and his Gospel when by a charitable and heavenly temper of mind and a holy and regular conversation, they imitate the one and adorn the other. And the more solicitous they were about this, the less concerned would they be for the differences between them and other good Christians in things disputable, and less apt to give any countenance to persons whose lives were a disgrace to their profession, only for the sake of their holding the same opinions. It is really melancholy that while all sides are wrangling about articles of faith and modes and ceremonies of worship, they should so generally forget that which is of the greatest consequence of all, a *strict and humble piety* and a *diffusive benevolence or charity*."

To the above we may add the opinion of the excellent Dr. Boucher. "There is not, as far as I can recollect, in all the Scriptures a single instance of any person's having been censured solely on the ground of his being in error, unless, (as indeed was generally the case,) an heterodox faith led to a wicked life."

North Carolina.—An outline of the Journal of the Convention, from the Southern Churchman, was placed last week under our Intelligence head. After reporting his episcopal duties, Bishop Ives, in his address to the Convention, adverts to the want of permanent ministerial services in the Diocese, and the distraction and depression consequent upon frequent changes among the clergy. As a remedy to this evil, Bishop Ives urges the importance of training a *native* clergy, and of making more ample and systematic provision for their support. His words are:—

1. To have a *permanent*, we must secure a *native* clergy. Of this I was convinced after my first visitation of the Diocese; and all subsequent intercourse with it has only tended to strengthen my convictions. The climate, the habits of the people, the system of things under which they live, unite to make the necessity *imperious and indispensable*, that, to enjoy a stable and efficient ministry, we must have *southern* men: and they must be educated at the *South*. Some, it is true, are sufficiently self-denying, and possess sufficient vigor of constitution, to fit them for this field of labor, notwithstanding their education at the *North* But these cases form only an exception; upon which it is surely unwise for us to depend. Our duty, therefore, demands of us some more definite provision for theological education in our Diocese.

Our Episcopal School was established *with a special view to such provision:* and it is worthy of remark, that immediately upon our thus presenting the prospect of increased means for theological instruction, our candidates for Holy Orders increased to the number of *eight*. And that, in consequence of our delay to act in the matter, they as rapidly diminished—so that your Bishop is now compelled to report a *single* candidate.

The appointment, therefore, of a theological professor, with as little delay as possible, in the "Episcopal School," seems to be the plain and necessary course.

2. In the next place, it is imperiously called for, that a more comfortable provision be made for the settlement and maintenance of the clergy.

This I know is a delicate point, and one the discussion of which most gladly would I have avoided. But, connected as it is with the success of the Gospel among you, and urged as it is by the precepts of that Gospel, I feel that, under present circumstances, to decline it would be an abandonment of manifest and urgent duty

I know of nothing in a community, that can betoken a more alarming spirit of insensibility, than dissatisfaction and complaint in supporting the ministrations of the Gospel. What must be the state of that man, who thinks, that in the reluctant pittance he allows his minister, he *pays for the words of eternal life!* Who feels that, in the claims of Christian charity made upon him, *the Gospel is a burden!* Is this the price, dear Brethren, at which *you* estimate the *knowledge of* Christ *crucified?* This the value you put upon his services, who is commissioned to bring you *the tidings of great joy*—to proclaim to you, *that* God *in* Christ *is reconciling the world unto himself*—to admit you into His covenant of love—to dispense to you the means of grace and the pledges of pardon and salvation—to guard you against delusion—to watch over you in temptation—to encourage you in difficulty—to solace you under trial—to stand by you in the chamber of sickness, to be to you a messenger of peace at the hour of death! O remember, Christ has said for the encouragement of his ministers, and for the admonition of those to whom they are sent,—*He that despiseth* you, *despiseth* me!

But utterly unable as you are, even were you to give all your time, your talents, and your substance, to make the smallest return for the infinite blessings brought to you by the ministry of Jesus; yet, even in regard to this world's goods, a bestowment of fourfold more than you now give would leave you greatly the gainers:—gainers in reference to the value, the security, and proper enjoyment of the things you possess.

But notwithstanding this undeniable fact, that you are far more deeply indebted for worldly comfort to your clergyman than to any other individual in the community, still one is sometimes forced to the conclusion, that the opinion is entertained among you, that he is to perform more labor, endure more hardships, be subject to a severer scrutiny, and live upon less means, than any public functionary in the land; that he is to bring into your service high qualifications, to be cut off from all other pursuits, to labor for you in season and out of season, stand ready to listen to your call *by night or by day*, to brave for your sakes, *the pestilence that walketh in darkness, and the sickness that destroyeth at noon*, and finally to utter no complaint, if he would avoid the charge of worldliness, though his mind be overwhelmed and his heart torn with anxiety to discover how he is to provide even a scanty subsistence for himself and family.

"Depend upon it, dearly beloved brethren, you are not acting in this matter upon the Saviour's rule—are *not doing unto others as you would have them do unto you!* You demand of us that for which you are unwilling to make adequate provision! But till such provision *be made*, your spiritual interests *must suffer! The workman is worthy of his meat;* and if you refuse to give it, you cannot wonder that he should leave you for another and more encouraging field!

"Your bishop is prepared to make for you any *personal* sacrifice; but he cannot, as he would be just and kind, he cannot encourage his brethren of the clergy, to take the labor of any of his vacant parishes, without a reasonable assurance of their proper support. Let me entreat you, then, dear brethren, as you would secure for yourselves the comfortable Gospel of Christ, to provide a suitable maintenance for those he has sent to preach it to you.

"Let me recommend to each parish, as the first step to this, to adopt some plan by which a permanent and sufficient income shall be annually realized to meet all parish expenses. This may be effected by assessments upon pews or upon persons, according to some ratio agreed upon by the congregation. The object to be attained by it, is the security of an annual sum to the clergyman, not likely to be diminished so soon as the novelty of his performances shall wear off, or his fidelity shall offend some corrupt or turbulent spirit; and for the receipt of which, he is in no way to depend upon the fluctuations of individual disposition, but is to look to the vestry alone.

"Another measure, that I beg especially to urge, is the providing of a suitable 'rectory,' or 'parsonage' in each parish. The bearing of this upon the permanent settlement of a clergyman, is too obvious to require argument. The comforts of a *home*, the attachments formed for improvements we make ourselves, the planting of a shrub, the training of a vine, the arrangement of a garden, all tend to strengthen the ties, while they augment the pleasures, which help to make us content with a humble lot, and, consequently, daily more indisposed to leave it.

"Again. In order to give greater stability to gospel ministrations among you, it will be necessary to discontinue the practice, prevailing in many of our parishes, of making an annual call to a clergyman.

"This practice I cannot but regard as discouraging, not to say degrading, to the ministerial office; subversive of the peace and good order of a congregation, and at variance with the whole spirit of our ecclesiastical system.

"It is discouraging to the ministerial office. It expresses a want of confidence in a minister, which is extended to every other person in society. There is something in it exceedingly mercenary and repulsive to a spiritual mind. It converts the high and solemn relation of pastor and people into a mere commercial bargain; gives to the pastoral tie, the most important that can be formed on earth, the perpetuity, in some cases, of *a three months' notice*.

"You say, perhaps, the practice is a matter of mere form. If so, it is certainly useless; but I clearly perceive that its being so must depend solely upon the temper of a congregation; and here, I am convinced, that its operation is subversive of peace and good order.

"When it is known among a people that their minister holds his situation by so slight a tenure as an annual agreement, every discontented spirit will take advantage of the circumstance, upon any imaginary cause of offence, to raise up a faction, that at the end of the year, he may punish the temerity of the ambassador of Jesus, in his daring to be faithful. Thus the most holy and responsible office among men —*that* of being a coworker with God, is often subjected to the 'cruel mercies' of the infidel and the libertine. Brethren in Christ, this ought not so to be.

"Finally, the practice in question is directly at variance with the whole tenor of our ecclesiastical system.

"The thirty-third and thirty-fourth canons of the General Convention, providing for the settlement of *differences between ministers and their congregations, and also for the dissolution of all pastoral connection between them*, refer the whole matter to the judgment of the bishop, with, in the first case, the advice of his presbyters. The Institution Service, too, with the thirtieth canon, which provides for the regular induction of a clergyman into a parish, supposes that a connection is then formed between him and his people, which cannot be annulled without the concurrence of the ecclesiastical authority. This is as it should be, and is exactly analogous to the arrangements made for the trial of an individual holding a permanent secular office in our country. Such an individual cannot be removed without impeachment and adjudication by a legally constituted tribunal. Besides, our Church, in all the pastoral exactions she makes of her clergy, contemplates their permanent settlement with the congregations. And indeed no system of efforts for the benefit of such congregations can be entered upon, with proper spirit and satisfaction, where it is felt that it may be broken up in a single year.

"Let me urge then, dear brethren, the discontinuance of the practice upon which, for your good, I have thought it my duty thus to animadvert; and the introduction into your several parishes of the appropriate and edifying usage, prescribed by the Church, of the institution of your ministers. In addition to the effect which this would produce, in giving greater permanency to gospel ministrations among you, it could not fail greatly to elevate, in the view of our people, the character and solemnity of the pastoral connexion.

"In order to secure the institution of your respective clergymen, you have only to notify your bishop, according to the provisions of the thirtieth canon of the General Convention, of their election as your rectors.

"As a final measure, calculated to give more stability to the ministrations of the Gospel in your parishes, permit me to suggest the importance of making some provision for the maintenance of the widows and orphans of deceased clergymen—either by procuring '*life insurances*,'—raising a small fund in each parish—or uniting in a diocesan effort for that purpose.

"A measure of this kind would do much to allay the anxiety of those clergymen, who, from the smallness of their income, are unable to lay up for their families, and from a residence in a sickly climate are peculiarly liable to be taken from them.

"I feel confident that my lay brethren will excuse my plainness and earnestness in presenting this subject, when they are assured that anxiety for their own best interests alone has prompted me to the duty. No complaint of their clergy, let them know, has elicited these remarks. Their clergy are humble, self denying men, who have labored hard and borne much privation without murmuring."

Bishop Ives renews the expression of his wish that Bishop Doane's plan of "systematic charity" should be adopted in his diocese.

Bishop Ives advises a compliance with the recommendations of the late General Convention, in regard to the manner of repeating the confession, &c. "*for the sake of uniformity*," expressing at the same time his "regret that it was thought necessary to make the change."

Bishop Ives gives a gratifying account of the state of the Episcopal School. The Rev. Dr. Empie has lately accepted the rectorship of the school, and is about to enter upon his duties. "It is but justice to the Doctor to remark," says the Bishop, "that no one could have been appointed to this situation, who would bring to the discharge of this responsible trust, a more entire confidence of the Church in our diocese, and better tested qualifications."

Missionary Association.—We have been favored with a copy of the eighth annual report of the Female Missionary Association of St. John's Chapel. It breathes the spirit which ought to animate all institutions of this kind, although we are sorry to see that from some cause or other, less has been effected of late than formerly. The Committee say,—

"They shrink from the thought that their language may be construed into that of reproach, while it is merely a simple statement of facts; but it is only by comparing the present with the past,—by ascertaining whether their movements, though slow, have been progressive or whether, on the contrary they have been retrograde,—that a just estimate can be formed of their proceedings If, then, during the first three years after the Association was formed, the amount of subscriptions and donations, including the sums for the Green Bay mission, was $720 00, while the Sewing Society contributed during the same period the sum of $1422 00; and if within the last three years the subscriptions and donations have not amounted to one-half the sum above named, and the Sewing Society, notwithstanding the exertions of a few religious individuals, has been entirely abandoned, what inference can be drawn from the comparison?"

We hope this hint may animate the ladies of the parish to greater exertions. Certainly it will, if all are impressed with the wants of the spiritually destitute, especially in our western regions, so feelingly depicted in the report:—

"Necessity, enterprise, together with various other causes, have served to roll the tide of population over the fertile vallies of the far West, and many among those who have emigrated thither, were once within reach of the blessings of the sanctuary, and had learned highly to prize them; now 'the sound of the church-going bell' is to them as a dream of long-remembered music. They wish, but they hardly dare hope, that its peal will again fall upon their ear, awakening all hallowed associations, and calling them to the worship of that Being who blessed the seventh day, and, amid the thunders of Sinai, ordained that man should keep it holy. How will it grieve the heart of the Christian parent to behold a family growing up around him without a shepherd to gather them into the heavenly fold? When the stated periods return on which he has been accustomed to kneel at the altar, how will his soul faint within him on beholding himself destitute of the means of access to the precious banquet; and as blossom after blossom may, in the providence of God, be removed from the parent stem, what will be his anguish to behold them committed to the earth without an ordained minister of Christ being near to consecrate the spot for their burial, or to repeat the sweet and soothing services of that venerated Church which he has loved even from his very childhood."

If the lot of such is to be commiserated, how much more that of the more numerous class who have been so long deprived of the ordinances as to lose their Christian sensibility, and be regardless of those blessings which they ought most to prize! Well does the report ask, "Would not the presence of a faithful missionary cause 'the wilderness and the solitary place to rejoice, and blossom as the rose?' And there are those, who, reared within the bosom of our heaven-taught Church, stand ready to go forth as laborers in the vineyard of the Lord; their time, their talents, yea, their lives would be freely offered in His service; but how can they preach except they be sent?"

Calcutta Bible Society.—We have before us the twenty-third and twenty-fourth annual reports of the Calcutta Bible Society, from which it appears that the circulation of the Scriptures within the sphere of the Society's operation, is becoming every year more and more extensive. The twenty-third report says,—

"The total issues from the depository during the year have been 17,113 copies of the word of truth, either in whole or in part; a number, it will be seen by comparison, almost double that of the preceding year. These books have been circulated in Calcutta and at the different stations in connection with this presidency. A devout mind cannot surely reflect upon so wide a dispersion of "the word" whereby men may be saved, without emotions of gratitude to God, and of lively hope, that in some places at least, it may be made the power of God and the wisdom of God to the salvation of precious and immortal souls."

The following are extracts from reports of minor associations and individuals made to the Society:—

"The Calcutta Bible Association held its eleventh anniversary on the evening of the 18th of January last. It has distributed a larger number of copies of Bibles and portions thereof during the last year than in the preceding one. It has had cause of much thankfulness, especially in the supplies furnished to native schools and intelligent native inquirers. In referring to this the report observes, 'It is a pleasing fact that the Bible, which had heretofore been universally rejected, and even approached with fear, is now not only generally used in schools as a class book, but received with avidity by a number of young persons, who being conversant in the English language, and having had their attention drawn to the Christian religion, are studying the Scriptures and inquiring into their truth.'

"The report states that the Committee have been active in visiting the poor inhabitants of the town of Calcutta at their own houses; that they have ascertained that but few individuals of the Christian population are without the Scriptures; that amongst those who have been supplied with them many are members of the Church of Rome. The Association has collected during the year 2039*r.* 5 3, and has paid to the treasurer of the auxiliary society 1835*r.* The number of Bibles, Testaments, and detached portions of the Scriptures issued by the Association during the year is 1443, being 442 copies more than were issued during the preceding year."

The Rev. Mr. Wietbrecht, of Burdwan, thus writes of the distribution of Bibles and Testaments:—

"The liberal supplies of English and Bengalee Bibles, New Testaments, and single gospels which were granted us by the Society during the last year, call forth our grateful acknowledgments. Many of the gospels, distributed at fairs and Hindoo festivals, have found their way to the most distant parts of this populous district; and we may confidently hope that this grand instrument of enlightening and converting sinners will find its way to the heart of the benighted Hindoo, even where the voice of the missionary has never been heard. The gospels, the Acts of the Apostles, and some of St. Paul's epistles are read at present by about three hundred and fifty children in our Bengalee schools. Thus the seed of life is sown in many a tender heart. Parents learn the truths of the Gospel from their children, as I have witnessed in many instances, and the effect is evident; for in places where our schools are established, the mind of the hearer is better prepared to understand and think of the word we are preaching than any where else. It is an encouraging fact likewise that several of our English scholars came and begged for English Bibles and Testaments with an intention to read them at home in their leisure hours and before their friends. One of these lads came the other day, and told us that his relations had turned him out of the house, 'because,' said he, 'I read the Bible, and believe that the Christian religion is true.' Another encouraging fact is that the word of God has found its way into the palace of the rajah of Burdwan, and four Bengalee Bibles I presented to the chief members of that wealthy family, were gladly accepted. Each of them promised to read the books, and I promised them, on my part, to explain what they could not understand.

"Of the supplies we received last year, were distributed 10 Bengalee Bibles, 400 gospels of St. Matthew, 8 English Bibles, and 17 English New Testaments, with 150 copies of the Bengalee gospels of St. Luke and John."

At Meerut the Rev. Mr. Whiting observes,—

"One Bible, with marginal references, I have given in the name of the Society to the soldiers who meet daily at a small chapel devoted to the purpose of religious exercises, and now we are without another copy. We have still a large supply of Bibles without marginal references.

"Marginal reference Bibles are always in demand; should you be able to send us twenty or thirty copies they will be very acceptable.

"I should also be thankful for as many single gospels and other parts of the Old and New Testaments as you can afford me, for my own distribution among the natives, in the Persian and Deb Nagree characters.

"I read the last report to the soldiers at the chapel, who were much interested with its contents, and I feel sure will be willing, whenever an appeal is made to them, to come forward with their mites."

Another writes,—

"I am induced, for the following reasons, to request that you will favor me with a supply of a few copies of the four gospels in the Oordoo dialect. In the first place, an interesting event occurred in the chapel of this garrison on the 21st instant, viz. the baptism of a convert from Mohamedanism, about twenty-nine years of age. The recipient seemed to be fully aware of the nature and requisitions of the holy sacrament, and to be fully impressed with the important consideration that the privileges and obligations of Christianity are correlative."

Another missionary, to whom 4000 copies of books had been sent for distribution, but who complained of the insufficiency of the supply, writes,—

"At Cutchwa and Ghazeepore we met with instances of the great care and attention paid to the portions of the divine word which the parties had received from us in the former year. At Cutchwa a man quoted (in the course of conversation) most freely from our Lord's discourses contained in the gospels with great admiration, which induced others to write to possess the same books. A person from Ghazeepore, a respectable Brahmin, in easy circumstances and in a trusty situation, now received the only copy of the complete Testament we possessed in Hinduwee, and regretted much that a missionary or reader was not permanently fixed at the station, and begged we should renew our visits. Some persons who had received tracts last year now came to the annual fair to obtain larger books and more information. It is at these annual visits that we have an opportunity to observe the effects our former visits and distribution of the Scriptures have upon the mass of the people, and I must confess with gratitude to the Lord, that this last was certainly by far the most encouraging season we have ever yet had, since there was less opposition and controversy, and a greater desire to possess our books, with apparent sincerity to benefit by them."

Among other communications from Patna, Dr. Clark observes,—

"No formal account has been kept by me of the copies of the Scriptures put into circulation. It is my practice to exercise caution in their distribution. Many of the Persian Pentateuchs and Testaments were sent to the omlahs of the several courts at Patna, and not a few on application from natives of respectability connected with the commissioner's office.

"The Moolwees who engaged in controversy with Mr. Wolff, were provided with the sacred volume, and the Scriptures entire or in part have been given away whenever suitable opportunities occurred. At the great concourse at Hajeepoor a considerable number were put in circulation by Mr. Wilkinson and others, and a sufficient number to meet demands, which it may be expected will from time to time be made, remain on hand. It is sufficiently encouraging that the Bible *is* read by many, who not long since considered it beneath their notice, and although the task may be undertaken with the vain idea of being able to refute its claims to inspiration, may it not be hoped that some of those 'who came to scoff, will, through Almighty grace, remain to pray.'"

The twenty-fourth report (for 1835) gives the following

NOTICES OF TRANSLATIONS.

"In this department the press has not been quite so active as usual. Archdeacon Robinson's Persian translation has still been considerably retarded for want of paper. The books of the prophets, from the Lamentations to the book of Micah inclusive, have been completed. The remaining books, from Nahum to Malachi, are now passing through the press. Manuscripts of the first and second books of Samuel, and the first and second books of Kings, have been received.

Of Mr. Bowley's Hinduwee translation there have been printed at the Church Mission Press the book of Job, the books of the prophets, from Jeremiah to Malachi, and the Acts of the Apostles. The book of Genesis of the same work is passing through the press. The Psalter, it will be remembered, according to a notification in the last report, is being printed at the press of Bishop's College.

"The Committee have for some time been anxious to obtain as correct a version as possible of the New Testament in the Bengali language. They hope the object will ere long be attained. The Baptist missionaries of Serampore and those of Calcutta, with a liberality that does them honor, have permitted the Committee to consider themselves at liberty to use the version of the Scriptures published at their respective presses, with such alterations as the Committee may deem needful in the disputed word for baptism. It must be added, that consistent with their views, the Baptist missionaries are to be considered in no way parties to such alterations, nor is the version after such alterations to be regarded in any measure as their version. As both these versions are excellent in their kind, the one being considered comparatively, more close to the original—the other more elegant and idiomatic, but in consequence, losing something of the closeness of a translation, a sub-committee has been appointed to consider which for the present it may be desirable to take, (as there is an urgent necessity for an immediate edition, there being no Testaments in the depository,) until the Committee have an opportunity to unite, if possible, the excellences of both.

"It may be added, that in consequence of a communication from England on this subject, this version will be published at the expense of the parent society."

Other statements are made of a still more gratifying and important character, which we shall insert in our next. Both reports afford conclusive proofs that the evangelization of the Heathen, through the instrumentality of the Church and institutions of Britain, is prosecuted with equal zeal and judgment, and blessed with great success.

Beauties of German Theology.—A correspondent of one of our exchange papers, writing from Germany, is endeavoring to illuminate the American public with a knowledge of the sublimities of German theology. He complains, as well he may, of the inadequacy of the English language to so lofty a purpose; however, he essays his best:—

"Marheinecke, a theologian of great celebrity in Berlin, is a Hegelian, and has written a dogmatik or system of theology, in the spirit of his philosophical system. He expresses the Hegelian *first principle* as follows:—'Nothing but the ideas of the reason are possessed of real existence; all else is only apparent and unreal.' He goes on, 'The absolute rational idea, as exclusively possessed of existence, is God; as exclusively *true*, it is *the truth*. As an idea is a reflection of the mind, it is plain that God is the same as reflection or thinking (das Denken); and as thinking cannot be separated from the thinker, therefore God is that in us which thinks. Moreover, there is no existence separate from the continuous process of reflection. Thinking (*das Denken*, reflection) and existing (*das Seyn*) are wholly the same. *Reason* is the knowledge of the Truth, i. e. of God, and therefore is the same as Religion. But Religion is not distinct from God, of whom it is the idea.

"'Reflection (*das Denken*, i. e. God) contemplates itself; and by means of this not only possesses itself of real existence, but also becomes manifest to itself; and this is *the Son of* God. But it can also contemplate an object which does not itself reflect, and therefore has no real existence, which is *nature* or *the world*. The *idea* of the world, or the universe existing in the mind, gives existence to that world, and represents it as something in itself, existing distinct from God. The *will* of man now adopts this idea, and thus actually separates the world from God. It thus commits *sin* and *falls away* from God; and the setting of the will in this disposition or habit is *natural depravity*. The *I* will be independent of God, which is the essence of sin.

"'God's becoming man has two parts: the divine reflection in us, (*das denken gottes*); and the divine willing in us, (*das wollen gottes*) The unity of the divine and the human nature is simply a unity in the Spirit, whose existence is a knowing the truth, with which the doing good is identical. He in whom this union really exists is *the* God *man*. Such a man was Jesus Christ. He alone held fast unchangeably the unity of God and the world, of *I* and God; and thus exhibited historically the standard (normal) and divine man.'"

But Hegel was a rationalist, a neologist; and it would be unfair to impute his sentiments to the orthodox. Certainly; let all have fair play, and let the orthodox speak for themselves. Is *Schleirmacher* one of the reputed orthodox? It would seem that he is so considered from the following notice of him in a letter of Professor Neander to Professor Robinson, printed in the Biblical Repository for October 1834:—

"You will have heard of the death of that great man Schleirmacher, which makes an epoch among us. The manner of his Christian departure, so edifying to us all, was the seal of that which animated his life, and served as a confutation to some zealous partizans who were unwilling to acknowledge him as a Christian. He was a great instrument of God in Germany, in forming a point of transition from unbelief to belief, and in preparing the way for an epoch of new development in theology, the consequences of which may probably extend themselves beyond the ocean,—a new epoch, which, in contrast with the old scholastics and the later rationalism, shall set theology free from the fetters of school wisdom."

And what is the system of this "great instrument of God" which is to make an epoch in theology, to form a point of transition from unbelief to belief, to liberate theology from the fetters of school wisdom, and to extend its benign influence across the ocean? The writer from whom we quote thus begins his exposition of the theology of Schleirmacher:—

"Religion has its foundation in the *feeling* (as distinguished from the understanding or reason)—it is the feeling of absolute dependence on the Deity. Pantheism is not inconsistent with piety, and indeed the strong distinction commonly made between the God without and the God within, is always something strange, not to say gross. There is in man a higher, or divine consciousness, and a lower or self-consciousness. This divine consciousness in the human race, taken collectively, is God. To be governed by this entirely, to live in it as one's element, and thereby to be withdrawn from one's self-consciousness and unity to the universal Deity, is *holiness*, and the standard of human perfection. Christ was an example of this perfected humanity. His divine consciousness was a real *being* of God in him. God *becomes man* not only in Christ; every Christian is to be considered as a part of Deity still in the process of development. The man Christ was only the point of greatest concentration of Deity; and even in this he is an example of what all men ought to become. He suffered vicariously for all, but in the following way. In the human community," &c.

It is said that the English lexicographer in the first edition of his dictionary, defined "oats" to be a kind of food for Scotch men and English horses. With like point and more truth it might be said, that such transcendentalisms as the above were a kind of food for German philosophers and American dunces.

Consecration.—On Tuesday, the 14th, Grace Church, Boston, was consecrated, by the Rt. Rev. Bishop Griswold, in the presence of a large number of clergymen.

Massachusetts.—The Convention met on Wednesday, the 15th. Sermon by the Rev. Mr. Shaw. The new parish at Amesbury was received into union with the Convention, as also the corporation of Grace Church.

☞ The General Assembly of the Presbyterian Church have reversed the decision of the Synod of Philadelphia, in regard to the Rev. Albert Barnes, by a vote of 145 to 78.

The subject of slavery was agitated, but the majority ruled its indefinite postponement.

The Bishop's Visitation.—We are happy to announce the return of the Bishop of our Diocese to this city from his western visitation, in excellent health. The visitation of the Bishop has occupied five weeks and six days, during which time he travelled upward of nine hundred miles, preached eighty times in forty-six places, confirmed three hundred and twenty-one persons on thirty-five occasions, consecrated four churches, ordained three priests, and instituted two rectors.

Episcopal Acts by the Bishop of this Diocese.—On Wednesday, June 1, confirmed 6 in St. James's Church, Skaneateles, Onondaga county.

Chenango County.—Friday, June 3, confirmed 24 in Christ Church, Sherburne.

Saturday 4, consecrated Emanuel Church, Norwich. The instrument of donation was read by the Rev. Seth S. Rogers, missionary at Fayetteville; the sentence of consecration by the Rev. John Hughes, missionary at Mount Upton, and at Gilbertsville, Otsego county; and morning prayer, by the Rev. Leveret Bush, rector of St. Paul's Church, Oxford, assisted by the Rev. Liberty A. Barrows, missionary at Sherburne, who read the lessons; and the sermon preached by the Bishop. In the afternoon, confirmed 14 in the same church.

First Sunday after Trinity, June 5, confirmed 10 in St Paul's Church, Oxford.

Monday 6, consecrated Zion Church, Greene. The instrument of donation was read by the Rev. John V. Van Ingen, deacon, missionary at Greene; and the sentence of consecration, by the Rev. Mr. Bush, who also read morning prayer, assisted by the Rev. Mr. Rogers, who read the lessons; and the sermon preached by the Bishop. In the afternoon, confirmed 12 in the same church.

Tuesday 7, in the same church, admitted the Rev. Mr. Van Ingen to priests' orders. Morning prayer was read by the Rev. Mr. Barrows, assisted by the Rev. Mr. Rogers, who read the lessons; the candidate presented by the Rev. Mr Bush; and the sermon preached by the Bishop. The Rev. Nathan B. Burgess, of Richford, was also present, and assisted in the laying on of hands.

Wednesday, 8, in the Methodist church, Coventry, confirmed 4.

Thursday, 9, in St. Peter's Church, Bainbridge, confirmed 6.

Friday, 10, consecrated Christ Church, Fayetteville. The instrument of donation was read by the Rev. Mr. Rogers; the sentence of consecration, by the Rev. Mr. Hughes; and the morning prayer, by the Rev. Mr. Bush, assisted by the Rev. Mr. Van Ingen, who read the lessons. In the afternoon, confirmed 24 in the same church.

Otsego County.—Festival of St. Barnabas the Apostle, Saturday, June 11, consecrated Immanuel Church, Otsego, and confirmed 2. The instrument of donation was read by the Rev. John F. Messenger, missionary at Walton, Delaware county; the sentence of consecration, by the Rev. Mr Hughes; and morning prayer, by the Rev. Mr. Rogers, assisted by the Rev. Thomas S. Judd, deacon, minister of St. John's Church, Delhi, Delaware county, who read the lessons; and the sermon preached by the Bishop. The Rev. Norman H. Adams, of Unadilla, was also present. In the evening, confirmed 8 in St. Andrew's Church, New Berlin, Chenango county.

Second Sunday after Trinity, June 12, in the Methodist church, Exeter, for St. John's congregation, confirmed 5.

Delaware County.—Wednesday, June 15, in St John's Church, Delhi, admitted the Rev. Thomas Judd, deacon, the minister of the parish, to the order of priests. Morning prayer was read by the Rev. Norman H. Adams, rector of St. Matthew's Church, Unadilla, Otsego county, and St. Peter's Church, Bainbridge, Chenango county, assisted by the Rev. John F. Messenger, missionary at Walton, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev David Huntington, rector of St. Peter's Church, Hobart. In the afternoon, confirmed 20 in the same church.

Albany County.—Friday, June 17, in Trinity Church, Rensselaerville, admitted the Rev. William Morris, deacon, the assistant minister of that church, and of St. Paul's Church, Oakhill, Greene county, to the order of priesthood. Morning prayer was read by the Rev. Moses Burt, missionary at Cairo, Greene county, assisted by the Rev. Origen P. Holcomb, missionary at Windham, Greene county, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Samuel Fuller, rector of the church. In the afternoon, confirmed 8 in the same church.

New-York.—Third Sunday after Trinity, June 19, in St. Thomas's Church, admitted Pierre P. Irving to deacon's orders. Morning prayer was read by the Rev. Henry Anthon, D. D., an assistant minister of Trinity Church, (who also presented the candidate,) assisted by the Rev. Richard C. Shimeal, who read the lessons; and the sermon preached by the Bishop.

Cheering Intelligence.—At the meeting of the Board of Missions, on Thursday morning, Bishop B. T. Onderdonk mentioned informally, and for the gratification of the members, that a gentleman of this city had given fifteen thousand dollars for purposes of Domestic Missions; ten thousand to be appropriated to South-western Missions, and five thousand to the Diocese of New-York.

Free Church for People of Color.—The church lately organized for this class of people, in our city, continues to flourish. A subscription has been commenced for the erection of a suitable house of worship: toward which a member of St George's Church has contributed $500.

Mr. Colton's Book.—We may say of the following notice as the writer does of its subject, "It is an absolutely capital one." It is from the Protestant Episcopalian.

CALVIN COLTON ON EPISCOPACY.

"One of the most indubitable specimens of *magnum in parvo* we ever saw—the sweep of the edges incalculable, though the blade is but a wire in dimensions. Without figure, the book is an absolutely capital one, in all practical senses; *e. g*, all the missionary boards and societies are episcopal in principle, though *coram populo* they or theirs denounce episcopacy; other great boards and societies *ditto*; individual influence on a large scale, among our Presbyterian and Congregational neighbors, *ditto*; the Methodist *pseudo* bishops, *ditto*. In a word, the whole world has bishops, whether they know it or not. All this, yes, and every word of it, is true. The book is a strictly philosophical one, showing that, in all the divine providential economy, bishops *de facto* exist, and that, in the divine, spiritual, or expressly ordered ecclesiastical economy, bishops *de jure* ought to have their place. Many other things doth this book set forth. But the public will see into the matter, some of them better than we can. And not a few will look beyond their noses, *in rebus ecclesiasticis*, who never did before. Some even may open their eyes who have been blind from their birth,—though not, by the way, born blind, that is out of the question.

"To be serious; the work of Mr. Colton sheds new light on the subject of episcopacy. We acknowledge our own obligation. And we hope that others will not be backward to acknowledge theirs.

"Michael McMitre."

Biblical Instruction.—A series of questions on the historical books of the Old Testament is now printing at the Press, designed for the use of families, Bible classes, and Sunday schools. The first number, on the history of Daniel, is already published. The questions have been drawn up with great skill by the Rev. Mr. Schroeder, and will be found of great use in the object which they are designed to promote. The number on Genesis is also published.

New Church at Pottsville.—Pottsville, Pa., including its immediate vicinity, contains more than ten thousand souls, a large proportion of whom are *miners*, connected by parentage with the Church of England. We lately called attention to the importance of this station, and gave a short account of the state of the church there. We have now to add, that the Rev. R. A. Henderson is in this city, in the hopes of obtaining contributions to aid in the erection of a church. The object is excellent, and highly recommended by Bishops White and Onderdonk.

The Rev. John L Watson, and the Rev. Joshua L. Harrison, deacon, having taken letters of dismission from this Diocese to the Dioceses respectively of Massachusetts and Ohio, and been there received, have changed accordingly their canonical residence.

Bishop Elect of Michigan.—One more diocese only remains to be heard from: after which it is understood that the consecration of the Bishop elect will take place without delay.

The corner-stone of the new Episcopal Church in Bridgeport, Conn., was laid on Thursday, the 16th. The ceremony was performed and an address made by the Rector, the Rev. G. S. Coit, by permission of the bishop, who was necessarily absent. The dimensions of the church are seventy feet by ninety, of the Grecian order. It will be built of the granite found in the neighborhood, and will cost about $20,000. The prospects of the Church are very encouraging in this rapidly increasing town.

Michigan.—We infer from the following communication, that the debates on this subject are drawn to a close.

Mr. Editor,—I have read all that you have published on the Michigan case, and the first canon of 1835, (section 2,) and have drawn two conclusions. The first is, that the Michigan case, having arisen and made some progress before differences of opinion had occurred on the subject, ought to be carried through. The second, that nothing more ought to be done under that section, on account of these differences of opinion, and more particularly because of the general concession, that the section is a bad law. It appears to me but reasonable, after all that has been written, and is known, on the merits of that enactment, that no diocese should now ask a bishop under its provisions. Nor would it be unreasonable—I speak with deference—for the bishops to decline voting, should such a request be made. I submit these views with all modesty, and most respectfully, in the hope that they may promote the welfare of our beloved Church.

Gamaliel.

Board of Missions.—The Board of Missions met at Trinity Church on Wednesday evening, 22d inst. Right Rev. Bishop Brownell presided, and Rev. Mr. Van Pelt acted as Secretary, assisted by the Rev. R. A. Henderson. Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane were present. The Rev. Dr Milnor tendered his resignation of the office of Foreign Secretary and Agent. The chief part of the evening was occupied with the reading of the report of the Domestic Secretary. On Thursday morning, at ten o'clock, the Board again met pursuant to adjournment, when the report of the Foreign Secretary was read. Both reports were of great interest, and though long, were listened to with marked attention. An adjustment has been made with promptitude in regard to the "Spirit of Missions," in such a way as not to disturb but to increase the harmony of the Board.

Notice.—The annual sermon before the Board of Missions will be preached at St. Thomas' Church, to-morrow (Sunday) evening, by the Rev. Dr. Jarvis. Service to commence at eight o'clock. A collection will to be made, to be equally divided between the domestic and foreign committees.

St. Peter's Church.—The corner-stone of St. Peter's Church, Twentieth-street, will be laid, by the Bishop of the Diocese, on Wednesday next, the 29th instant. An address by the Rector may be expected. The procession will form at St Peter's Chapel, Twentieth-street, precisely at half past two o'clock, P. M.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Fourth Sunday after Trinity, June 26, St. Michael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Niagara Falls, 4 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Pen-Yann, consecration A. M, confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday, 12, Ulster, Ulster county, ordination A. M., confirmation P. M.; Friday, 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

VISITATION OF THE BISHOP OF CONNECTICUT.

For the purpose of attending the anniversaries of the *Sunday School Union*, and of the *Board of Domestic and Foreign Missions*, the Right Rev. Bishop Brownell has been induced to change the order of his visitation in some of the parishes of Fairfield county. It will *now* stand as follows, viz.:—

June 14th and 15th, Bethlehem, (convocation.)
June 16th, Woodbury, at 2, P. M.
" 17th, Roxbury, at 2, P. M.
" 18th, Bridgewater, at 2, P. M.
" 19th, Brookfield, at 10, A. M.
" " Danbury, at 3, P. M.
" 20th, Reading, at 2, P. M.
" 25th, Westport, at 2, P. M.
" 26th, Norwalk, at 10, A. M.
" " Wilton, at 3, P. M.
June 27th, Ridgefield, at 11, A. M., (ordination.)
" 28th, New-Canaan, at 3, P. M.
July 3d, Greenwich, at 10, A. M.
" Stamford, at 3, P. M.
" 5th, Fairfield, at 11, A. M., (ordination.)

Mending the Bible.—The prospect now is, that we shall soon have a Baptist Bible, to stand on the same shelf with Campbell's Testament. The editor of the Cross and Journal says—

"The Burman translation, then, must stand. *And why should not the English version be conformed to the same principle?*

"The greater the extent and influence of any language the more important is it that the version of the Scriptures in that language be complete and definite. A *complete version* is therefore of far higher moment in the *English*, than in the Burman or any other language."

The Rev. Mr. Lynd in the same paper says—

"Are we bound to adopt *for ever* the English version of King James? If another and a better translation cannot be made, then we have some excuse; but if it can be done, it ought to be done."

Once concede the propriety of mending the good old English version of the Bible, and it will readily be perceived that we shall have fifty translations, accommodated to all creeds, from the Catholic to the Mormon. Our pulpits will resound with proof texts, drawn from the preacher's own version. Plain ministers, who know nothing of Latin or Greek, will become eloquent in the learned criticism on all versions but their own, and "confusion worse confounded" will sweep over the Christian world. Our Baptist brethren will doubtless go on and make their Bible. But we shall be mistaken if they or their children do not bitterly rue the day when the old foundations were broken up, and a host of innovators let in to tamper with the word of God.

Journal and Luminary.

NOTICE.

The Annual Sermon before the Association of Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States will be preached, D. V., on Wednesday evening next, June 29th, in Christ Church, Anthony-street. Service to begin at 8 o'clock. The attendance of Episcopalians interested in the prosperity of the Seminary is respectfully invited.

MARRIED:

In Auburn, by the Rev. Mr Lucas, the Rev. Henry Tullidge, late of Detroit, to Miss Charlotte Ray, daughter of the late William Ray, Esq.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his last report of the 15th instant:—

Collection in St. John's Chapel, New-York, after sermon by the Rev. Mr. Dorr, on Sunday, the 12th instant, $153 32—Addition to the same, by Miss M'Mullen, through the Rev. Dr. Anthon, 5 00—Collection in Trinity Church, Newark, N. J., on Sunday morning, 19th June, 1836, after sermon by Rev. Mr. Dorr, 113 43—Church of the Ascension, New-York, in redemption of the pledge of Theron Wilbur, on the 25th of October last, 5 00. Total, $276 75

June 22, 1836. James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

From W. H. Hubbard, Esq., Receiving Agent at Richmond, Va., for foreign mission purposes, $50 12—By the hands of the Rev. Secretary and General Agent: Money received by Mrs. Hill, for the mission at Athens, from school of Rev. W. Lewis, of Marblehead, 35 00; From a friend of the Greek mission, at Boston, 25 00; From some young ladies of St. Paul's Church Sunday school, Boston, 10 00—From a teacher of Christ Church Sunday school, Hartford, Conn., 10 00—Also, by the hands of the Rev. Secretary and General Agent: From a member of Trinity Church, Boston, for the education of teachers, 20 00. Total, $150 12

June 22, 1836. Henry Cary, *Treasurer.*

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1836. *Missionary Disposable Fund.*

June 14. Received from the Young Men's Auxiliary Education and Missionary Society, $125 00—Received, enclosed in a note, from "H. V. W." 20 00—Received from the Female Education and Missionary Society of St. Luke's Church, New-York, 50 00. Total, $195 00

June 22, 1836. Benjamin M. Brown, *Treasurer.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Subscriber, appointed Special Agent to solicit funds for the General Protestant Episcopal Sunday School Union, acknowledges a contribution by the members of St John's Church, Portsmouth, N. H, for the redemption of pledge given by Rev. Dr. Burroughs, amounting to $100 00—Collection in Grace Church, Boston, 143 85—From Rev. J. W. James, redemption of pledge, 200 00—From Rev. J. S. Stone, redemption of pledge, 200 00. Total, $643 85

F. H. Cuming, *Secretary.*

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 23d, from the following persons, viz.

Thomas Latimer, 2—Postmaster, Nashville—John Edson—W. A. Harris, *with remit.*—Edw. Houghton, *with remit.*—Postmaster, Memphis, Tenn.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. A. A. Willis—Jacob Nollner, *with remit.*—Dr. Littell—C. Morse—George Rowland—John C. Pechin—Rev. B. Hutchins—Charles Stimpson, 2—Thomas Latimer.

PRIVATE BOARDING SCHOOL FOR BOYS.

The Rev. G. C. V Eastman, Rector of Grace Church, Saybrook, Conn., will receive into his family a number of lads, not exceeding ten, to fit them either for college or for ordinary business. From his experience in the instruction of youth, and his unexceptionable location, he confidently hopes a share of that patronage which is now sustaining so many kindred undertakings, and which is indicative of a growing solicitude to guard as much as possible the morals of the young, while their characters are receiving a permanent bias.

Saybrook is very pleasantly situated, easily accessible from all parts of the country, and unusually healthy even for a country town in New-England. Gentlemen of the south, who are desirous of educating their boys in the northern States, are particularly invited to examine the advantages of this place as a residence for their sons while preparing to enter college. Mr. Eastman will spare no pains to render his house an agreeable home to his pupils, and to advance them in their studies. For the satisfaction of those who may feel disposed to patronize his school, he would refer them to the clergy of the Episcopal Church generally, and particularly to the following gentlemen:—

The Right Rev. Bishop Brownell, D. D; the Rev. Nathaniel S. Wheaton, S. T. D., President of Washington College; the Rev. Samuel F. Jarvis, S. T. D., Professor of Oriental Languages and Literature in Washington College; the Rev. Henry Croswell, D. D., Rector of Trinity Church, New-Haven; Right Rev. Bishop Griswold, D. D., of the Eastern Diocese; the Right Rev. Benjamin Smith, D. D., of Kentucky; Mr. Gilbert T. Thompson, A. M., Professor of Languages, Geneva College, New-York; the Hon. Henry C. Martindale, Sandy Hill, New-York; Bishop Onderdonk, Dr. Milnor, Dr. Eastburn, Dr. Berrian, of New-York City.

Terms, $150 per annum, exclusive of bed and bedding, payable half-yearly. Boys received at any time; and for any period less than one year, at a proportional price.

Saybrook, June, 1836. 4t.

PRIVATE TUITION.

A Clergyman, the state of whose health is such that at present he is obliged to desist from the duties of his profession, is desirous of occupying a part of his time in teaching one or more members of a family in the various branches of a classical and English education. He has had much experience in the instruction of youth.

Address, by letter, to C. T., at the office of the Churchman, or at 121 William-street, New-York.

June 24, 1836. 2t.

BIBLE QUESTIONS.

"Questions on Select Portions of the Historical Books of the Old Testament, for the use of Families, Bible Classes, and Sunday Schools. By the Rev. J. F. Schroeder." For sale at the Protestant Episcopal Press.

The part, containing questions on the History of Daniel is offered at four dollars per hundred copies.

The part containing questions on the Book of Genesis, from the creation of the world to the call of Abraham, is just published, and is offered for sale at the same price.

Persons sending orders will please address, *post paid*, Louis Sherman, at the Protestant Episcopal Press, New-York.

June, 1836.

BRITISH INDIA.

The following are a continuance of the extracts from the Reports of the Calcutta Bible Society, an account of which is contained on our inside page. The remainder of those passages which seemed to possess the greatest interest will be given in our next.

Benares.—This important station is now beginning to secure from Christians something like the attention it demands. The Church Missionary Society, as well as others, are acknowledging its importance by directing their energies to strengthen their respective missions.

The missionaries and others make loud calls for the Scriptures, and many complain that their wants have not been fully met. One of the friends writes:—

"Allow me in the first place to state, that our supplies of last year have been very scanty. There was a vast demand for the inspired books at this station, far exceeding the supplies which you were kind enough to send us. Twice we have been favored with books, for which I should most gladly give you a detailed account, but the boxes having been directed to the Rev. W. Smith, and he having omitted to keep an account of them, I can only say, that all the books have been disposed of, except a few Persian New Testaments. You will perhaps say, that we have no room for complaint, having been supplied twice a year. This might be said, but only without due consideration of the station; the city containing an immense population, and almost every one of its inhabitants being able to read; the innumerable masses of people flocking from all parts of Hindusthan to this revered place of idolatry; the frequent Melas, which bring countless multitudes together upon one spot—all this duly considered compels us to say, What are these few books among so many?"

Mr. K. then speaks of the distribution of the Scriptures: "The books which we received last year were previously distributed at the different Melas. At the last Mela at Ramnagur, last month, fifty single gospels have been given away, and about fifty in the city; this makes the third part of the small supply I was favored with when in Calcutta. Certainly before another box will reach us by immediate application, we shall be far short of books. I was in a great strait last year. When our store was exhausted, I had repeated solicitations for gospels from various persons in the city, and by constantly referring them to a supply expected from Calcutta, many became rather impatient, and seemed disposed to think that I was not willing to give them any. I felt often very painfully on the subject, and that it was not in my power to yield to the most persevering entreaties for gospels. The divine word itself is required now, and people seem tired of many of our tracts, as they are principally such as have been distributed for some years. 'I have read this tract,' is often the reply, when I offer it, and indeed it is so. I have tried some that said so, and they were able to tell me its contents. Our holy books are revered. 'Give me a gospel,' said a Hindoo, lately, 'I want to read it in the evening.' Another, 'Let me have a gospel; I want to know all about your religion.' And a third, 'I have some of your books, but I want all. I never read any thing like it: they contain good instructions.' And indeed our books are read by many in secret. My own conviction is, that liberal distributions of single gospels, and when occasion requires, of complete New Testaments, or other parts of the sacred writings, will be one of the most effectual means to undermine the foundation of idolatry; it will work almost imperceptibly, but effectually, as they will diffuse divine knowledge to all classes of people, and will have access where a missionary is never allowed to put his foot."

Next comes a similar complaint from Benares as from Mr. Bowley, respecting the want of Urdu translations:—

"I am sorry to say, that it appears that the Hindusthani department is overlooked. We are constantly asked for gospels in Urdu, and the Mussulmans are quite surprised to hear that we have no gospels for them. I would earnestly entreat your benevolent society to listen to our cries for gospels in the Persian character. It is remarkable, that although the Mussulmans deny the genuineness of the sacred writings, yet still they have a great veneration for them. These are all good signs, and deserve to be noticed. May the Lord bless your society, that we may be enabled to offer the word of life to Hindoos and Mussulmans, or otherwise we poor missionaries have lost one of the strongest weapons against idolatry and the pretences of the false prophet."

Kurnaul.—The Committee have received an excellent report from Anund Musseeh. The Rev. Mr. Parish, in forwarding it, observes, "This report is very interesting. One or two parts in it, I think, will be pleasing to the Committee of the Bible Society, as they go to prove that the object of the Society is not lost sight of by us at this distant station.

"During the past year, I have availed myself of several opportunities in distributing portions of the sacred volume to persons of different castes, who have expressly applied to me for, as they term it, 'a book.' Sipahees, in particular, have come to me, and requested such a present; but not having the sort they want, which are, in general, English spelling books, I could not give them 'the book' they now so earnestly seek for. I have, however, offered them the books of Scripture in their own language: they have been accepted with pleasure,—and on their acceptance of them, have charged them to read them carefully, and treasure them up. But, as you will perceive by his report, Anund has done more in promoting the Society's objects than I could possibly do. My excellent coadjutor's report contains chiefly an account of occurrences in October last, when he marched with me on my official visit to Loodhianah, and of long discussions on religious topics with natives of consequence, at the several places, villages, and towns, at which we halted. I flatter myself that it will be listened to with pleasure by the Committees of our Bible Society and Church Missionary Society in your neighborhood. Anund, as a preacher, is, I think, peculiarly gifted, being expert in all customs and questions which are among his countrymen, the Hindoos; and being also, as I verily believe, zealously affected always in good things, he is able to grapple with his antagonists. They go away from him unable to confute him. Our Lord's promise of gracious assistance to his disciples, when forewarning them of the distresses and perplexities they would be involved in, previous to the destruction of the holy city, 'Settle it, therefore, in your heart, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist,' seems, in a degree, to be vouchsafed to my faithful friend. He really loves reading, preaching, and exhorting: here he succeeds better than in schooling. His mind is argumentative, but he keeps steadily on scriptural ground. It is tame work for him to be engaged in instilling first rudiments and elements."

O! how much easier is it to preach from the understanding than from the heart!—*Bridges.*

From Booth's Pastoral Cautions.

MINISTERIAL FIDELITY.

Remarkable and important is that saying—*Let us have grace whereby we may serve* God *acceptably, with reverence and godly fear; for our* God *is a consuming fire.* Very observable also is the language of David: *I will go to the altar of* God, *to* God *my exceeding joy.*—May the import of these passages united, exert its force on your very soul, whenever you take the lead in public worship! Then your graces as a Christian, and your gifts as a minister, will be exercised at the same time. Your graces being excited, you have communion with God; your gifts being exerted, the people are edified. Whereas, were you to enter the pulpit merely to exercise your ministerial talents, though others might be fed by the truths delivered, your own soul would starve. This, I fear, is the case of many who preach the Gospel.

But what a figure in the eye of Omniscience must that preacher make, who is not habitually desirous of exercising devout affections in the performance of his public work! Like an index on the high road, he directs others in the way to heaven, but he walks not in it himself. He may prophesy with Balaam, or preach with Judas; his learning and knowledge, his natural parts and spiritual gifts, may excite admiration and be useful to others; but, being destitute of internal devotion, his heart is not right with God, and he is a wretched creature. *Sounding brass*, or *a tinkling cymbal*, is the character by which he is known in sacred Scripture.

When, however, commencing public service, it is needful to remember that you appear not only as a worshipper of God, but as a minister of Christ. Being such, it is your indispensable duty to preach Christ, and not yourself: that is, with sincerity and ardor, to aim at displaying the glories of his person and the riches of his grace, the spirituality of his kingdom and the excellence of his government; not your own ingenuity or eloquence—your parts or learning. Guard, then, my brother, as against the most pernicious evil—guard, as for your very life, against converting the gospel ministry into a vehicle to exhibit your own excellence: or prostituting the doctrine of Christ crucified to the gratification of your pride or that it may be a pander to your praise. For who can estimate the magnitude of that guilt which is included in such conduct? Yet, with this enormous and horrible evil, I cannot forbear suspecting, many ministers are more or less chargeable. Nay, to the commission of this outrage on the honor of Christ and of grace, every minister should consider himself liable. For so polluted are our hands, that without grace preventing, we defile every thing we touch. So depraved are our hearts, that we are in danger of committing a robbery on the glory of our divine Lord, even when it is our professed business to exalt it.

As, when entering on public devotion, you should endeavor to act becoming your character, under the notion of a guilty creature in audience with the King Eternal, and as a minister of Christ, whose business is to display his glory, so you are further to consider yourself as the servant of his Church. When standing up to address your people, it should ever be with an earnest desire of promoting their happiness. They having chosen you to the pastoral office,—you having accepted their invitation, and being now solemnly ordained to the important service,—that mutual agreement, and the interesting transactions of this day, should operate as a threefold motive to the faithful performance of your public work. Yes, you are bound affectionately to aim at doing them good, by laying divine truth before them in such a manner as is adapted to enlighten their minds, to affect their hearts, and to promote their edification.

Though the occasional exercise of your ministerial talents in other places may be both lawful and commendable, yet, as it is here only that you stand in the pastoral relation, you ought, except in extraordinary cases, to fill this pulpit yourself, and not leave the deacons to procure supplies, in a precarious manner, while you are serving some other community. It is here, as a public teacher, that your proper business lies; and here, at the usual times of assembling, your voice must be heard. When the pastor of a church discovers an inclination to avail himself of any pretext for being absent from his people, in order to serve others, he gives reason for suspicion, whatever his pretences may be, that either filthy lucre, or a lust of popularity, has too much place in his heart; and that he accepted the pastoral office rather as an article of convenience, than as matter of duty. It is, indeed, much to be lamented, that, though Dissenting ministers in general justly exclaim against the non-residence and the holding of pluralities, which are so common among the clergy, yet the conduct of some pastors among the Nonconformists, makes near approaches to that of pluralities in our national establishment, and is a violation of pastoral duty.

You should seek, with peculiar care, to obtain the approbation of conscience in each of your hearers; as appears by the following words. "*By manifestation of the truth, commending ourselves to every man's conscience in the sight of* God. This illustrious passage presents us with a view of Paul in the pulpit; and a very solemn appearance he makes. He has just been adoring in secret, at the feet of the Most High; and from converse with the Most Holy he is now going to address his fellow-sinners. Penetrated with the importance of his office, and the solemnity of his present situation he manifestly FEELS—he seems to TREMBLE. Nor need we wonder: for the subject on which he is to speak, the object he has in view, and the witness of his conduct, are all interesting and solemn to the last degree. Truth, Conscience, and God—the most important and impressive thoughts that can enter the human mind—pervade his very soul. Evangelical TRUTH is the subject of his discussion; the approbation of CONSCIENCE is the object of his desire; and the omniscient Holy One is the witness of his conduct. An example this, which you, and I, and every minister of the word are bound to imitate. Make it your diligent endeavor, then, to obtain the approbation of conscience from all that hear you: for without *deserving* that, none of your public labors can be to your honor, or turn to your own account, in the great day of the Lord.

American Baptist.

From the (Charleston) Gospel Messenger.

MODERN GNOSTICISM.

It is possible, perhaps, so to exalt the privileges of the believer as to annul, for an untutored and barbarous understanding, the common rules of moral obligation. Let men, indeed, beware lest truth itself should be embraced as an error and an empty fable; let them indeed beware lest in instilling the most mysterious doctrines of the Bible, quite independent of their proof, into minds utterly unable to grasp and appreciate them, the faith of Jesus Christ should be received as an idolatry, and the sublimest, the divinest articles of our creed should be transmuted into an awful superstition. Surely this is worse than to throw pearls before swine, or to plant the seed in a soil that is unprepared for it, and where it cannot grow. It is better to go *round* than to go *wrong*. It is better to move slowly, and step by step, than to think of leaping to the goal by a single bound; than to build upon wrong foundations, and to have to undo all that has been done. It is better to regulate the method of teaching by the capacity of the learner, so that in the end he may be enabled to give a reason for the hope that is in him, and pray with the spirit and with the understanding also, than to fling even the nutriment of eternal life crudely into a mind where it will soon be assimilated to its ordinary food, or become a mere mass of enthusiasm and confusion. * *

May we not find traces of a similar character in the present day, among some who might not inaptly be styled 'modern Gnostics,'—persons who use the phrases '*knowing* Christ,' '*knowing* the Gospel,' in a peculiar technical sense of their own, denoting the adoption of their own peculiar views, and of the phraseology of their party? Any of their party, though he perhaps is unacquainted with the original language of the New Testament,—though he may not be more eminent than many others in point of Christian morality,—and may be utterly wanting in the meekness, charity, and humility of the Christian character, is at once pronounced by his party to 'know the Gospel,' in contradistinction to another, of perhaps greater knowledge of Scripture, and with far more of a Christian spirit as delineated in Scripture; but who is, perhaps, hardly allowed to be a Christian at all. * * * * *

We altogether question whether the mere circumstance of a crowded church is of itself the best criterion of spiritual benefit, or the truest guage of the amount of religious feeling in the land. It only corroborates the fact, which was before too clear to need corroboration, that in this age of excitement, more persons go to church to be stimulated, than to kneel in prayer, or to be instructed in godliness; exactly as they read with more avidity novels and spirit-stirring romances, than sermons or treatises of theology.

(*London*) *Quarterly Theological Review.*

From the Church Advocate.

OUT-DOOR RELIGION.

A short time since an article was communicated to the Advocate upon this interesting and misjudged subject. Perhaps that article was thought by some, more severe upon "the spirit of the age," than circumstances will warrant. Let then the historians of Congregationalism, Presbyterianism, &c., (and who are in high repute,) be heard upon this subject. The following is an extract from the popular and prevalent "History of Dissenters, by Messrs. Bogue and Bennett."

"The closets of Christians at the commencement of the present reign, [George III.] were kept warmer than those of many modern Christians. In these sacred retirements the elder generation read the Scriptures, meditated, and prayed with such effect, that they were entitled to retain with some firmness what they had acquired with so much diligence. They had *not so frequent social meetings* in the church as at present, but they had more religion at *home*, where their superior knowledge of the Scriptures and of theology enabled them to conduct devotional services to greater advantage. If in public worship the performances were less animated than those of modern preachers, there was more to inform the judgment and to preserve the mind from the obscurations of falsehood and enthusiasm, which too often produce a motion like that of a troubled sea, whose waters cast up mire and dirt. It would be difficult to bring Christians now to listen to those enlarged and correct statements of evangelical truth, which ministers were then encouraged to give. Nor would the exact, labored expositions of the Scriptures, which were common at the commencement, be endured at the close of this period. It is at present necessary to vary, to embellish, to enliven public instruction, *in every way*, in order to suit the more volatile turn of the public mind." *Hist. of Dissenters*, iv. p. 375.

This was written when the "volatile turn" was by no means so near its acme as it is now. What then would such historians say were their censures adapted to the present moment?

CLERICAL NEWS-VENDERS DURING THE CIVIL WAR.

The following selection is from the Catholic Diary, where it is given without credit:—

In that day the pulpit was made the vehicle for publishing the common news; and many of the common people knew little besides what was communicated to them by the clergy in their addresses. The practice was imported from Scotland. In that country the preachers, even from the earliest period of the Reformation, indulged in remarks from the pulpit on the measures of the government. The "drum ecclesiastic" was used long before the war commenced, and was one of its exciting causes. The people were excited to "go against the Amalekites, and to fight the Lord's battles." One prayed that "the king might be brought in chains of iron to his parliament." South states, that Axtell, one of the regicides, assures him that he was induced to enter into the war by the sermons of the parliamentary clergy. Calamy, Case, and others exhorted the people to contribute toward the war as a just cause; the sound of war emanated from the pulpit, and after its commencement the pulpit became the medium through which the people received authentic intelligence. When the covenant was taken almost every pulpit was made the instrument for exciting the people; "Christ," says Marshall, "shed all his blood to save you from hell; venture all yours to set him upon the throne." The Church of England was denounced as Babylon, and her altars were to be overturned as altars of Baal. On the fast and thanksgiving days the pulpit breathed nothing but war. The celebrated John Owen uttered the following words in a sermon before the parliament:—"Where is the God of Marston Moor and the God of Naseby, is an acceptable expostulation in a gloomy day! Oh! what a catalogue of mercies hath this nation to plead in a time of trouble. God came from Naseby, and the Holy One from the west." In 1645 the following words were uttered in a sermon:—"O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever; who remembered us at Naseby, for his mercy, &c.; who remembered us in Pembrokeshire, for his mercy, &c.; who remembered us in Leicestershire, for his mercy, &c.; who remembered us at Taunton, for his mercy, &c.; who remembered us at Bristol, for his mercy endureth for ever." "In vain," said Mr. Herle before the Lords, "are the praises of God in your mouths without a two-edged sword in your hands." The following bill was read in the church of St. Martin's-in-the-Fields during the time of service:—"These are to desire you to take into your Christian consideration the grief and sorrow of one Mistress Beal, of Westminster, whose son, Francis Beal, a poor worm and no man, is fallen away from grace, and serves the king in his wars; wherefore she most humbly beseecheth the prayers of this congregation that he may return and be converted." Saltmarsh wrote a book, in which he advised that the king and the people should be kept from a sudden union, and that the war should be cherished under the pretence of Popery. Vicars, in his "Parliamentary Chronicle," thus stirs up the people to war against the king:—

"Sing praise, sing praise unto Jehovah high,
For he has triumphed most gloriously
O'er all our foes; the horse and rider he
Hath tumbled down to deepest misery.
Yea, all the rotten rout of Romanists,
Papists, and prelates, Atheists, royalists,
And mad malignants, void of grace or sense,
To whom God now has made just recompense."

Such were the methods resorted to by the Presbyterian clergy at the commencement and during the progress of the war. Let every impartial person decide whether the sad catastrophe must not, at least in part, be attributed to the Presbyterians. It is true, the Independents also used the pulpit for the same purpose, but the example was set by the Presbyterians. Hugh Peters was employed to prepare the king's judges for the sad scene. He told them from the pulpit "to go on and prosper;" assuring them that the time was arrived when the saints should bind princes in chains, and nobles in fetters of iron, and that this prophecy was to be fulfilled by them. Kneeling down in the pulpit he begged them to do justice against Charles, and not suffer Benhadad to escape. In speaking of the fatal deed after its perpetration, the sectarian preachers used the language of Scripture in the most profane manner, declaring that God had "made bare his holy arm," and that he had "smitten kings in the day of his wrath." Similar language was used during the period of the ascendency of the Independents. In a thanksgiving sermon at Bristol for Oliver's victory at Worcester, Speed says, "We are this morning met to speak well of the most high God. If they ask us where is our God? we can answer them with joy and boldness, that our God is the living God, who scattered them in his displeasure at Marston Moor; whose power brake them in pieces at Naseby Field; who smote their great ones in Kent; who by a handful put thousands to flight at St. Fuggons; whose strength made the weak strong, to stain the glory of their pride at Dunbar; whose hand was never drawn back, but was stretched out still, until he had put the topstone of our deliverance at Worcester."

FRUITS OF EXPERIENCE.

The following article from the Presbyterian, where it appears under the head of "Popular Mistakes," contains some wholesome reflections, which come to us with the recommendation of being the fruits of experience.

Scarcely a week passes without our attention being arrested by the published proceedings of some newly-formed society, the claims of which are set forth in such terms as would induce the belief that its patrons regard it as pre-eminent, and as absolutely essential to the welfare of the world. Whether it originates in a city or an obscure village, it still presents itself as a candidate for the first place in the public estimation; and surprise is expressed by its friends, if any should show a lack of interest in its success. The spirit of authorship is the same in societies as in literature; the producer of a sixpenny ballad looks forward as confidently to fame as the fabricator of a goodly octavo. In this multiplication of societies we are aware that there is always a professed reference to the public good: but so also it is with authors; although they may not be entitled to the credit of possessing two ideas, they imagine that they can at least enlighten and instruct the public, and if their productions are condemned or treated with neglect, they accuse the degeneracy of the times. It is far more probable, however, that the fault may lie with those who obtrude their productions on the public attention. Many schemes of seeming benevolence prove abortive, and are destined to an early extinction, for the very reason that they ought never to have existed. It is, we conceive, a great mistake, that the cause of religious benevolence is promoted in exact proportion to the multiplication of associations for its promotion; and this appears to be the mistake of the age. Our reasons for this belief may be summarily given:—

1. The unlimited increase of such associations actually diminishes, instead of enlarging, the amount of means for the moral improvement of the world. A few large well-supported and well-regulated institutions can command a wider influence, cover a more extensive field, and therefore produce, at less cost, greater and more perceptible results than many which are alike insignificant in their origin and efforts; just as a few strong and vigorous men can accomplish more than a hundred paralytic ones.

2. A multiplication of societies multiplies agencies, which, however inefficient, are nevertheless expensive; and it is but too true that agencies appear often to be established for the purpose of supporting individuals rather than for the promotion of the general cause of benevolence.

3. Where many societies spring up, the majority of them must of course decline for want of support, for the richest field can only bear a certain amount of harvest, and to attempt to cultivate it beyond its powers, will not only prove useless but pernicious. The frequent failure of these associations operates as a discouragement to future effort, and confidence is diminished, inasmuch as donors have perceived that their gifts have been uselessly expended.

4. So many societies prove an annoyance; the ceaseless appeals made in their behalf at length irritate and tend to dry up the sources of charity. Truly benevolent men and liberal donors are, as we well know, harassed by the unending importunity, and cooled in their ardor. It has, too, an unhappy effect on the world, leading them to suspect that with religious men money is the principal object, and that a profession of religion would be attended by the impoverishment of their families. It was the profane remark of an unbeliever, but one tending to show the light in which this subject is regarded by worldly men, that religious societies were the frequent toll gates on the narrow way, which induced many to take another road.

5. The principal objection, however, to the practice, is its retroactive influence in diminishing the reverence with which the Gospel of Christ should be regarded as the great instrument of moral reform. It cannot be concealed that there is a bias in the public mind to repose more confidence in the devices of men than in the power of God. If the Gospel be faithfully preached—if the blessing of God on the truth be earnestly sought—if a suitable sense of entire dependance on the aids of divine grace be cherished, the conversion of men will follow; and, as converted men, they will know, feel, and practise their duty, without the aid of societies which are formed to promote the observance of each particular commandment. If the law of God is not observed from a sense of moral obligation, or, in other words, from religious principle, it is not likely that it will be from any pledge given to human associations.

We do not wish to push the principle to an extreme: we readily admit the force derived from a combination of influence and effort: but we object to the extreme application of this principle on the other side. The multiplication of societies is not wise; it is a misapplication of funds; it annoys the friends of benevolence; it often encourages ridicule; it leaves the great and indispensable efficacy of the Gospel too much out of sight; it distracts attention and divides effort, and therefore defeats the very object which it proposes to accomplish. Much better, we believe, would it be if the friends of religion would collect and concentrate their strength on a few principal institutions which would prove immediately and efficiently auxiliary in spreading the Gospel, which is the power and wisdom of God to salvation.

The Presbyterian.

From Eustace's Classical Tour.

ITALY.

In the diocese of Milan, or, to speak more properly, in the vast tract of country included between the Alps and the Appenines, and subject to the visitation of the Archiepiscopal See of Milan, in every parochial church the bell tolls at two o'clock on every Sunday in the year, and all the youth of the parish assemble in the church; the girls are placed on one side, and the boys on the other; they are then divided into classes according to their ages and their progress, and instructed either by the clergy attached to the church, or by the pious persons who voluntarily devote their time to this most useful employment; while the pastor himself goes from class to class, examines sometimes one, sometimes another, and closes the whole at four o'clock by a catechistical discourse. In other parts of Italy, children are catechized regularly, and almost invariably, in the parish church, by their pastor; and besides these general instructions, every young person is obliged to attend a course of instruction for some months previous to the communion, and again before confirmation. It may perhaps be asked what the catechisms contain, and whether they are compiled with judgment and discretion? As I have several of these little elementary books in my possession, I am enabled to answer, that they contain an explanation of the creed, the commandments, the Lord's prayer, and the sacraments, and have sometimes annexed an account of the festivals, fasts, and public ceremonies—so that whatever redundancies the Protestant reader may find in the compilation, he can never complain of the omission or of the neglect of essentials. The truth is, and in spite of prejudice it must be spoken, the Italian common people are, to say the least, full as well acquainted with the truths, the duties, and the motives of religion, as the same class in England; and instances of very gross ignorance seldom occur, unless in the superabundant population of great towns, and of overgrown capitals. It is, I know, generally believed, that the principal source of religious information is shut up in Italy (and indeed in all Catholic countries) by the prohibition of translated Bibles; but this opinion, though supported by the united authority of the press, is founded upon a slight mistake. Translations, when supposed to alter the sense, or to degrade the dignity of the sacred writings (and many such have been circulated in most countries) are prohibited; when considered as tolerably accurate, they are allowed and encouraged. Of the latter description, an Italian translation exists, penned with great elegance, and recommended to public perusal by no less than Papal authority.

Catholic Herald.

OLD CLERGYMEN.

The race of old clergymen is fast passing away. There are but a few who still linger behind, with their tall and dignified, yet bent and venerable, forms. They composed a striking and peculiar school—men of extraordinary worth and excellence they have been—and many of them of extraordinary talents. They were born and educated at an uncommon period—under circumstances which do not now exist—at a time peculiarly fitted to bestow upon them strength and decision of character—physical size, vigor, and soundness. There is a striking parallel between them and the old list of patriots. It may be said that they did not become the victims of hard study, as many do at the present day—that the standard of theological learning was lower, and less prompting to ambition; yet the old school has produced some of the soundest theologians—some of the most effective clergymen; but which might go to prove that the way in which they are to lead their flocks to heaven does not necessarily lie through the tangled mazes of Hebrew and Greek learning—through oriental grammars and lexicons. It may be said that their duties were less multifarious and laborious; that they had not to give their strength and time to hundreds of subdivisions of ministerial labor—things of modern origin and improvement:—their labors were more simple, defined, and circumscribed to main walks, it is certain; but that they did not as certainly and safely lead their spiritual households in the path of earthly duty, and in the course to eternal rest, remains to be proved. There was certainly less tear and wear for them, than there is at present, in theological warfare and sectarian strife and contention. In this matter, the advantage is on their side. But, "take them all in all, we ne'er shall look upon their like again." In these remarks we are far from the wish of disparaging the merits of the existing class of excellent clergymen; they have a laborious and hard field to labor in; but our only motive is to draw a just comparison, connected with circumstances which are continually changing the order of things; and to offer a small tribute to the now almost faded-away band of "Old Clergymen."—*Salem Observer.*

NOTICE.

Spirit of Missions.—The Protestant Episcopal Press have undertaken the publication of the Spirit of Missions, by the appointment of the Special Committee of the Board of Missions on the missionary paper, and will receive subscriptions, *post paid*, at their office, 46 Lumber-street, New-York. The following agents have been appointed to receive subscriptions in different sections of the Union, viz. Rev. William Croswell, Boston; Robert Graffin, No. 12 Pear-street, Philadelphia; Joseph Gill, Richmond, Va.; and A. E. Miller, Charleston, S. C. The price of the Spirit of Missions is *one dollar* per annum; and *must, in all cases, paid in advance.* tf.

SEMINARY FOR YOUNG LADIES,
CHESHIRE, CONN.

The Summer Term of Miss Cornwall's Seminary, will commence Wednesday, the 20th of April.

Tuition per term of twenty-two weeks.

Common English Studies,	$6 00
Higher English Studies,	9 00
French,	9 00
Latin,	9 00
Music, (including use of instrument,)	18 00
Drawing and Painting,	10 00
do. do. (including oil painting,)	15 00

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing and lights. As the number of boarders is limited to eight, it is necessary that all who wish board with the Principal, should make early application.

It is recommended that pupils commence with the term; but they will be received at any time during the term, and charged only from the time they commence. To prevent, however, the evils arising from irregular attendance, no deduction will be made for absence, except in case of protracted illness.

March 15, 1836.

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